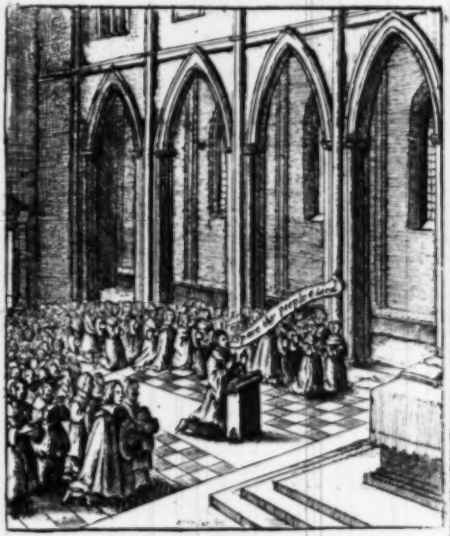
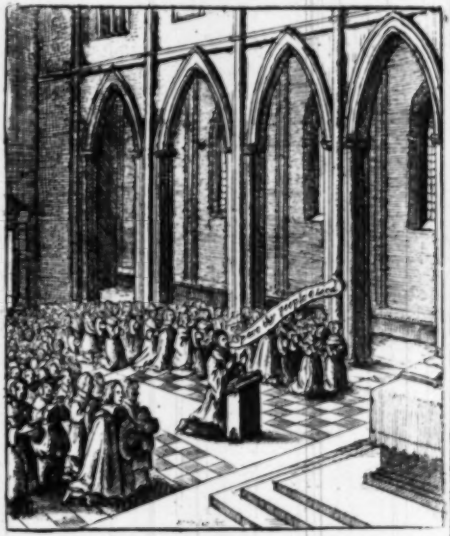


The *Litany* to be ſaid in the *midſt* of the Church, in alluſion to the Prophet *Joel*, 2.17. *Let the Prieſts the Miniſters of the LORD, weep between the Porch and the Altar, and let them ſay, Spare thy people, O Lord*, &c.

Biſhop *Andrews* Notes upon the *Liturgy*.



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Therefore let us keep the Feast — 1 Cor. 5. 8.

A RATIONALE upon the BOOK of Common-Prayer of the CHURCH of ENGLAND

With Holy Entertainments for the Great FESTIVALS, being an Exposition of the Proper PSALMS and Lessons for those DAYES.

A RATIONALE Upon the BOOK OF Common-Prayer Of the CHURCH of ENGLAND.

By

Anth. Sparrow, D. D.
Sometime
Fellow of *Queens* Col. *Cambr.*

LONDON,
Printed for *T. Garthwait*, at the Sign of the Kings-head in S. *Pauls* Church-yard, 1664.

BODLEIAN
16
FEB
1928
OXFORD

The Compilers of
The *Common-Prayer-Book* of
the Church of *England* were,

Doctor

Cranmer, Arch-Biſh. of *Cant.*
Goodrick, Biſhop of *Ely.*
Skip, Biſhop of *Hereford.*
Thirlby, Biſhop of *Weſtminſt.*
Day, Biſhop of *Chicheſter.*
Holbeck, Biſhop of *Lincoln.*
Ridley, Biſhop of *Rocheſter.*
May, Dean of S. *Pauls.*
Taylor, Dean of *Lincoln.*
Heynes, Dean of *Exeter.*
Redman, Dean of *Weſtminſter.*
Cox, K. *Edwards* Almoner.
M. *Robinſon*, Arch-Deac. of *Leiceſt.*

Menſe Maio, 1549.
Anno regni Edwardi *Sexti tertio.*

Hardly can the pride of thoſe men that ſtudy Novelties, allow former times any ſhare or degree of Wiſdom or Godlineſs. K. CHARLES *Medit.* at. 16 *upon the Ordinance againſt the Book of Common-Prayer.*

The Preface.

THe *present Age pretends so great Love to* Reason, *that, this* Rationale *may even for its* Name, *hope for acceptation, which it will the sooner have, if the Reader know, that the Author vents it not for a full and just, much less a publick and authentick Piece, but as his own private Essay (wholly submitted to the censure of our Holy Mother* The Church, *and the Reverend Fathers of the same, and) composed on purpose to keep some from moving that way, which, it is feared, some will say, it leads to. The Authors design was not, by* Rhetorick *first to Court the* Affections, *and then by their help, to carry the* understanding.

ing. *But quite contrary, by* Reaſon *to work upon the* Judgement, *and leave* that *to deal with the* affections.

The Poor Liturgy *ſuffers from two extremes, one ſort ſays,* it is old ſuperſtitious Roman Dotage. *The other,* it is Schiſmatically New. *This Book endeavours to ſhew particularly, what Biſhop* JEWEL (*Apol. p.* 177.) *ſays in general,* 1. That it is agreeable to PRIMITIVE USAGE, *and ſo, not* Novel. 2. THAT IT IS A REASONABLE SERVICE, *and ſo, not* Superſtitious. *As for thoſe that love it, and ſuffer for the love of it, this will ſhew them* Reaſons, *why they ſhould ſuffer on, and love it ſtill more and more. To end, if the Reader will caſt his Eye upon the ſad Confuſions in point of prayer,* (*wherein are ſuch contradictions made as God Almighty cannot grant*) *and lay them as* Rubbiſh *under theſe* Fundamental Conſiderations;

First, How many Set Forms *(of Petition, Blessing, and Praise) be recorded in the Old and New Testament, used both in* the Church Militant and Triumphant; *Secondly, How much of the Liturgy* is very Scripture; *Thirdly, How admirable a Thing* Unity, Unity *in Time, Form,* &c. *is; Fourthly, How many Millions of poor souls are in the world, ignorant, infirm by nature, age, accidents, (as blindness, deafness, loss of speech, &c. which respectively may receive help by* Set Forms, *but cannot so well (or not at all) by extemporary voluntary effusions, and then upon all these will build what he reads in this Book; he will, if not be convinced to joyn in Communion with, yet perhaps be so sweetned, as more readily to pardon those, who still abiding in their former judgements, and being more confirmed hereby, do use* The Ancient Form.

To your Liturgical Demands I make as good Return to you as I am able, on this wise.

In the Preface, &c.

1. *Commemorations*, were the recital of the Names of famous Martyrs and Confessors, Patriarchs, Bishops, Kings, Great Orthodox Writers, Munificent Benefactors: which recitation at the Altar took up much time, & those Names were anciently wont to be read out of *Diptychs* or Folded Tables; and tedious quarrels have been anciently about dispunging some Names out of the *Diptychs*, wch have run into schisms.

2. *Synodals* were Synodical Constitutions, such as are in *Linwood*, wont to be read on Sundays in time of Service, to the great waste of time; and you may remember that our Canons of *Anno* 1604. are appointed to be read at least once a year in all Churches.

3. The *Pie*, I should suppose did come from πίναξ, or πυακίδιον. A Table of Order, how things should be digested and performed. But the Latine word is *Pica*, which perhaps came from the ignorance of Friers, who have thrust in many barbarous words into Liturgies. I have heard some say, it came from *Litera Picata*, a great black Letter in the beginning of some new order in the Prayer, and among the Printers that term is still used, The *Pica Letter*, as I am informed.

4 No wonder the *Use of Sarum, York, Lincoln, Hereford, Bangor* are mentioned. For the Missals

sals and Breviaries of the Roman Church were of divers models in several Countreys & several Dioceses. The *Trident. Council* first endeavoured to bring them all into one shape, yet that order was not obeyed till *Anno* 1568 under *Pope Pius the* V. yet is not observed to this day; the Spaniards in some places keeping the *Mozarabique* Form, the *Premonstratenses* another, and sundry besides. Nay, that Church hath altered the Breviaries of *Pius the* V. and new Corrections have come forth under *Clement the VIII.* 1598. and what have been done since I know not. But why the use of those five Churches? Perhaps that was accidental, that the diversities of them were more signal then others. (Some Historians mention *Osmundus* the Bishop of *Salisbury* and Chancellor, for the Compiler of the *Use of Sarum*, about *Anno* 1070. or after) yet since we read of no use of *Canterbury*, *Winton*, *Ely*, perhaps those places observed the true Roman Breviaries, and the other five mentioned, were discrepant Dialects from the Original Breviary. However they are called *Uses* and *Customs*, not *Appointments* from Provincial Synods.

5. *The Division of the whole Bible* into several Sections hath varied infinitely: It was a long time parted into Titles; for S. *Matth.* 355. for S. *Mark* 335. for S. *Luke* 343. S. *John* 332, &c. See for this *Sixt. Senens. l.* 3. *p.* 158. Some have thought that the present distinction of Chapters generally now used, was by *Lanfranc* Arch-Bishop of *Canterbury*, 1060. because sooner you shall not meet with it; and after him all Commentators and Schoolmen use it; and Rabbi *Kimchi* & other Learned Jews from that time, usurp

the same partition of Chapters on the Testament: you may read in *Goodwin*, that rane took much care to procure sound & rupt Copies of the Bible. Look more for n *Possevines Bibliotheca*. Yet (according .*Bale*) *Steph. Langton* Arch-Bishop of *Can-*y, divided the Bible into Chapters about 1224. But for the deduction of *all Chap-nto Verses*, I am sure it was the work of *Stephens*, *Anno* 1550. so his son *Henry* s testifies in his Epistle before the *Greek* rdance. See also Sir *Henry Spelman Gloss.* b. *Heptateuch.*

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A Faldistory, is the Episcopal Seat or e within the Chancel, for in the barba-anguage of that middle age, *Falda* is a shut up, a Fold; and *Faldistorium*, is *Ca-: Episcopi intra septa Cancelli*; so I find ry, particularly in Sir *Hen. Spelman.*

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9. One direct answer cannot be rendred what *Priests* and *Clerks* together are. 1. The Chief Rector of a Parish (called the Cardinal Priest of old, *quia incardinatus in Beneficio*) was ὁ ἱερεύς, and the rest under him *his Clerks*. 2. Where there were *Cantores*, the Laodicean Council, Can. 119. called κανονικοὶ ψάλται, who only, till our Reformation, were to sing in the Church, & none else; these were the Priest *his Clerks*. 3. Where there were Chantries, as there were in most Churches of *England*, their assisting the Rector of the Church, made up that form of speech, *The Priest and Clerks*.

10. You tell me News, that a Latine Copy of our Service-book, printed 2. *Eliz.* hath in it an Office for a Communion at burials (*Celebratio Cœnæ Domini in Funebribus, &c.*) It is a Translation of some private pen, not licensed by Authority, as I guess; Communions by the direction of our Service are joyned with Morning Prayers, burials are mostly in the Afternoon. *Offertories* at Burials did last to be frequent (if they were considerable Funerals) to the middle of King *James* his Reign, the Ministers of Parishes keeping up the profit of oblations as long as they could; and these Offertories at Funerals are spoken of in the first Liturgy of King *Edward the VI.*

This is as much as comes into my head at present, enquire of them that are more skilful, but none shall be more willing to observe you, *&c.*

A

A Short RATIONALE upon the BOOK of COMMON-PRAYER.

THE COMMON-PRAYER-BOOK contains in it many holy Offices of the Church: As Prayers, Confeſſion of Faith, holy Hymns, Divine Leſſons, Prieſtly Abſolutions and Benedictions: all which are *Set* and *Preſcribed*, not left to private mens fancies to make or alter; ſo was it of old ordained CON. CARTHAG. Can. 106. *It is ordained that the Prayers, Prefaces, Impoſitions of hands which are confirmed by the Synod, be obſerved and uſed by all men* Theſe and no other. So is our *Engliſh* Can. 13. The COUNCIL of MILEVIS gives the reaſon of this conſtitution, Can. 12. [*Leſt through ignorance or careleſneſs, any*

thing contrary to the Faith ſhould be vented or uttered before God, or offered up to him in the Church.]

And as theſe Offices are ſet and preſcribed, ſo are they moreover appointed to be *one* and the ſame throughout the whole National Church. So was it of old ordained, CON. TOLETAN. 11. c. 3. [*That all Governours of Churches and their people ſhould obſerve one and the ſame rite and order of ſervice, which they knew to be appointed in the Metropolitane See.*] The ſame is ordered CON. BRACCAR. 1. *Can.* 19. and Tolet. 4. c. 2. *It is appointed that one and the ſame order of praying and ſinging, be obſerved by us all, and that there ſhould not be variety of uſages by them that are bound to the ſame faith, and live in the ſame Dominion.* This for Conformities ſake, that according to divine Canon, *Rom.* 15. 6. *We may with* one *mind and* one *mouth glorifie God.*

Of

Of Daily ſaying of MORNING and EVENING PRAYER.

ALL Prieſts ſhall be bound to ſay Daily the Morning and Evening Prayer. *The end of the Preface* before the Service, Rubr. 2. So was it of old ordered in the Church of Chriſt, S. CHRYS. 6. hom. in 2. cap. 1. ep. ad Tim. and *Clem. Conſt.* l. 2. c. 39. And this is agreeable to Gods own Law. *Exo.* 29. 38. *Thou ſhalt offer upon the Altar Two Lambs of the firſt year, day by day continually; the one Lamb in the Morning, the other at Evening.* Beſides the daily private devotions of every pious Soul, and the more ſolemn Sacrifices upon the three great Feaſts of the year; Almighty God requires a *dayly publick Worſhip*, a continual burnt offering, every day, Morning and Evening, *teaching us by this*, ſaith Saint CHRYS. *That God muſt be worſhipped daily when the day begins, and when it ends, and every day muſt be a kind of holy day.* Thus it was commanded under

the Law; and certainly we Chriſtians are as much at leaſt, obliged to God, as the Jews were, our grace is greater, our promiſes clearer, and therefore, our righteouſneſs ſhould every way exceed theirs, our *Homage* to Almighty God, ſhould be paid as frequently at leaſt. Morning and Evening to be ſure, God expects from us as well as from the Jews, a publick worſhip, *a ſweet ſavour*, or *ſavour of reſt*, as it is in the Hebrew, *Num.* 28. 6. without which God Almighty will not reſt ſatisfied.

This publick Service and worſhip under the Law was appointed by God himſelf, both for matter and manner of performance, *Exod.* 29. 38. But under the Goſpel our Lord hath appointed only the materials and eſſentials of his publick worſhip: In general, Prayers, Thankſgivings, Confeſſions, Lauds, Hymns, and Euchariſtical Sacrifices are commanded to be offered up in the name of Chriſt, in the virtue and merits of that immaculate Lamb, whereof the other was but a type, and for whoſe ſake alone, that was accepted: but for the manner and order of his publick

publick worſhip, for the method of offering up Prayers or praiſes, and the like, our Lord hath not ſo particularly determined now, but hath left that to be ordered and appointed, by thoſe, to whom he ſaid at his departure out of this world, *As my Father ſent me, ſo ſend I you*, S. *John* 20. 21. To govern the Church in his abſence, *viz.* The Apoſtles and their Succeſſors in the Apoſtolick Commiſſion. And therefore *Acts* 2. 42. "The publick prayers of "the Church are called *the Apoſtles Prayers.* The diſciples are commended there for *Continuing in the Apoſtles Doctrine, fellowſhip, breaking of bread, and prayers.* And therefore S. *Paul* writes to *Timothy* the Biſhop and Governour of the Church of *Epheſus*, to take care that Prayers and ſupplications be made for all men, eſpecially for Kings, *&c.* And 1 *Cor.* 11. 34. Concerning the manner of celebrating the holy Euchariſt, Saint *Paul* gives ſome directions, and adds, *The reſt will I ſet in order when I come.* And 1 *Cor.* 14. 40. *Let all things*, i. e. "all your "publick ſervices, (for of thoſe he

" treats in the Chapter at large) *be done decently*, and κατὰ τάξιν, according to Eccleſiaſtical Law and Canon.

The Service and worſhip of God thus *preſcribed*, according to our Lords general rules, by thoſe to whom he hath left a Commiſſion and power to order and govern his Church, is the right publick Service and worſhip of God, commanded by himſelf in his Law; for though God hath not immediately and particularly appointed *this publick worſhip*, yet he hath in general commanded a publick worſhip in the ſecond commandment. For where it is ſaid, *thou ſhalt not bow down to them, nor worſhip them*, by the rule of contraries, we are Commanded to bow down to God and worſhip him. A publick worſhip then God muſt have, by his own Command; and the Governours of the Church, have preſcribed this form of worſhip, for that publick ſervice and worſhip of God in this Church, which being ſo preſcribed, becomes Gods ſervice and worſhip by his own Law, as well as the Lamb was his ſacrifice, *Exod.* 29.

For

For the clearer underſtanding of this, we muſt know, that ſome Laws of God, do ſuppoſe ſome humane act to paſs and intervene, before they actually bind: which act of man being once paſſed, they bind immediately. For example, *Thou ſhalt not ſteal*, is Gods Law, which Law cannot bind actually, till men be poſſeſt of ſome goods and property; which property is not uſually determined by God himſelf immediately, but by the Laws of him, to whom he hath given Authority to determine it. *God hath given the earth to the children of men*, as he gave Canaan to the Iſraelites, in general; but men cannot ſay this is mine, till humane Laws or acts determine the property, as the *Iſraelites* could not claim a property on this or that ſide *Jordan*, till *Moſes* had aſſigned them their ſeveral portions: but when their portions were ſo aſſigned, they might ſay, this is mine, by Gods, as well as mans Law; and he that took away their right, ſinned not only againſt mans, but Gods Law too, that ſays, *Thou ſhalt not ſteal*. In like manner; God hath in

general commanded a publick worſhip and ſervice, but hath not, under the Goſpel, aſſigned the particular form and method; That he hath left to his Miniſters and Delegates the Governors of the Church to determine agreeable to his general rules; which being ſo determin'd, is Gods ſervice and worſhip not only by humane, but even by divine Law alſo: and all other publick ſervices whatſoever, made by private men, to whom God hath given no ſuch Commiſſion are *ſtrange worſhip*, *Lev.* 10. 1. Becauſe not Commanded; for example, As under the Law, when God had appointed a Lamb for a burnt offering, *Exod.* 29. that alone was the right dayly worſhip, *The ſavour of reſt*, becauſe Commanded, and all other ſacrifices whatſoever, offered up in the place of that, though of far more value and price then a Lamb, ſuppoſe 20. Oxen, would have been ſtrange Sacrifice; ſo now, the publick worſhip of God preſcribed as we have ſaid, by Thoſe to whom he hath given Commiſſion, is the only true and right publick worſhip, and all other forms and methods

methods offered up in ſtead of that, though never ſo exactly drawn, are ſtrange worſhip, becauſe not Commanded. It is not the elegancy of the phraſe, nor the fineneſs of the Compoſition that makes it acceptable to God, as his worſhip and ſervice, but obedience is the thing accepted. *Behold to obey is better then ſacrifice, or any fat of Rams,* 1 *Sam.* 15. 22.

This holy ſervice offered up to God by the Prieſt, in the name of the Church, is far more acceptable to Almighty God, then the dovotions of any private man.

For, Firſt, it is the ſervice of the whole Church, to which, every man that holds Communion with that Church, hath conſented to and ſaid Amen, and agreed, that it ſhould be offered up to God by the Prieſt in the name of the Church, and, if *what any two of you ſhall agree to ask upon earth, it ſhall be granted*, S. *Mat.* 18.19. How much more, what is ask'd of God or offered up to God by the common vote and joynt deſire of the whole body of the Church?

Besides, this publick service and worship of God is Commanded by God, (*i. e.* by those whom he hath impowr'd to command and appoint it) to be offered up to him in the behalf of the Church, and therefore must needs be most acceptable to him, which is so appointed by him: For, what he Commands he accepts most certainly. Private devotions and services of particular men which are offered by themselves, for themselves, are sometimes accepted, sometimes refused by God, according as the persons are affected to vice or virtue; but this publick worship is like that Lamb, *Exod.* 29. commanded to be offered by the Priest for others, for the Church, and therefore accepted, whatsoever the Priest be that offers it up. And therefore, King *David* prays, Psal. 141. 2. *Let the lifting up of my hands be an Evening Sacrifice*, i. e. as surely accepted as that Evening Sacrifice of the Lamb, which no indevotion or sin of the Priest could hinder, but that it was most certainly accepted for the Church, because commanded to be offered for the Church. *S. Chrys.* Hom. in Psal. 140.

This

This publick ſervice is accepted of God, not only for thoſe that are preſent and ſay *Amen* to it, but for all thoſe that are abſent upon juſt cauſe, even for all that do not renounce Communion with it and the Church, for it is the Common ſervice of them all, Commanded to be offered up in the names of them all, and agreed to by all of them to be offered up for them all, and therefore is accepted for all them, though preſented to God by the Prieſt alone (as the Lamb offered up to God, by the Prieſt, *Exod.* 29. was the ſacrifice of the whole Congregation of the children of Iſrael,) *a ſweet ſmelling ſavour*, a *ſavour of reſt*, to pacifie God Almighty daily, and to continue his favour to them, and make him dwell with them, *Exod.* 29.42,45.

Good reaſon therefore it is, that this ſweet ſmelling ſavour ſhould be daily offered up to God *Morning and Evening*, whereby God may be pacified and invited to dwell amongſt his people. And whatſoever the world think; thus to be the *Lords Remembrancers* putting him in mind of the peoples

peoples wants. *Esay* 62. *Being as it were the Angels of the Lord*, interceding for the people, and carrying up the daily prayers of the Church in their behalf, is one of the most useful and principal parts of the Priests office. So S. *Paul* tells us, who in the 1 Ep. *Tim.* chap. 2. Exhorts Bishop *Timothy*, that he should take care, *First of all*, that this holy service be offered up to God. *I exhort first of all, that prayers, and supplications, intercessions and giving of thanks* be made for all men, *For* KINGS, &c. "*What is the meaning* "*of this* first of all? *I will that this holy* "*service be offered up dayly, and the* "*faithful know, how we observe this* "*rule of* S. *Paul, offering up dayly this* "*holy sacrifice Morning and Evening.* S. *Chrys. upon the place.* S. *Paul* in the first Chapter of this Epistle at the 18. verse, had charged his son *Timothy* to *war a good warfare, to hold faith and a good conscience*, and presently, adds, *I exhort therefore, that first of all prayers*, &c. *be made*; as if he had said, You cannot possibly hold faith and a good conscience in your Pastoral office, unless

unleſs, *Firſt of all*, you be careful to make and offer up prayers, *&c.* For this is the firſt thing to be done, and moſt highly to be regarded by you. Preaching is a very uſeful part of the Prieſts office; and S. Paul exhorts *Timothy* to *preach the word, be inſtant in ſeaſon, out of ſeaſon.* And the more becauſe He was a Biſhop, and to plant and water many Churches in the Infancy of Chriſtianity among many Seducers and Temptations: But yet *Firſt of all* he exhorts, that this daily office of preſenting prayers to the throne of grace in the behalf of the Church, be carefully lookt to. This charge of S. *Paul* to *Tim.* Holy Church here lays upon all thoſe that are admitted into that holy office of the Miniſtery, that they ſhould offer up to God this holy ſacrifice of prayers, praiſes and thankſgivings, this *ſavour of reſt, dayly, Morning* and *Evening*: And would all thoſe whom it concerns, look well to this part of their office, I ſhould not doubt, but that God would be as gracious and bountiful to us in the performance of this ſervice, as he promiſed to be to the

Jews

Jews in the offering of the Lamb *Morning* and *Evening*, *Exod.* 29. 43, 45. He would meet us and ſpeak with us, that is, graciouſly anſwer our petitions: he would dwell with us, and be our God, and we ſhould know, by comfortable experiments of his great and many bleſſings, that he is the Lord our God.

Of the Mattins, or, *MORNING SERVICE.*

THe *Mattins* and *Evenſong* begin with one ſentence of holy Scripture, after which follows the *Exhortation*, declaring to the people, the end of their publick meeting: Namely, [**To confeſs their ſins, to render thanks to God, to ſet forth his praiſe, to hear his holy Word, and to ask thoſe things that be neceſſary both for body and ſoul.**] All this is to prepare their hearts (which it does moſt excellently) to the performance of theſe holy duties with devotion, according to the counſel of *Eccluſ.* 18.

18. 23. *Before thou prayest,* prepare *thine heart, & be not as one that tempteth God.* To which agrees that of *Eccleſiaſtes* 5. 1. *Be not haſty to utter any thing before God, but conſider that he is in heaven, and thou upon earth.*

Of CONFESSION.

The Prieſt and the people, being thus prepared, make their CONFESSION, which is to be done with [**an humble voice,**] as it is in the Exhortation. Our Churches direction in this particular, is grave and conform to ancient rules. The ſixth Counc. of CONSTAN. Can. 75. forbids all diſorderly and rude vociferation in the execution of Holy Services; and S. *Cyprian. de orat. Dominica* adviſes thus, [*Let our ſpeech and voice in prayer be with Diſcipline, ſtill and modeſt: Let us conſider that we ſtand in the preſence of God, who is to be pleas'd both with the habit and poſture of our body, and manner of our ſpeech: for as it is a part of impudence to be lowd and clamorous; ſo on the contrary, it becomes modeſty to pray with an humble voice.*]

We

We begin our Service with Confession of sins, and so was the use in Saint *Basils* time, *Ep.* 63. And that very orderly. For before we beg any thing else, or offer up any praise or Lauds to God, it is fit we should confess, and beg pardon of our sins, which hinder Gods acceptation of our Services, *Psal.* 66. 16. *If I regard iniquity with mine heart, the Lord will not hear me.*

This Confession is to be said by the whole Congregation, Says the Rubr. And good reason. For could there be any thing devised better, then that we all at our first access unto God by prayer, should acknowledge meekly our sins, and that not only in heart, but with tongue; all that are present being made ear-witnesses, even of every mans distinct and deliberate Assent to each particular branch of a Common Indictment drawn against our selves? How were it possible that the Church should any way else with such ease and certainty provide, that none of her children may dissemble that wretchedness, the Penitent Confession whereof is so necessary a preamble, especially to Common Prayer? *Hooker.* The

The ABSOLUTION.

Next follows the ABSOLUTION to be pronounced by the Priest alone, *standing*. For though the Rubrick here does not appoint this posture, yet it is to be supposed in reason, that he is to do it here, as he is to do it in other places of the Service. And in the Rubrick after the general Confession at the Communion, the Bishop or Priest is ordered to pronounce the Absolution, *standing*. Besides, reason teaches, That Acts of Authority, are not to be done kneeling, but standing rather. And this Absolution is an Act of Authority, by virtue of a [**Power and Commandment** of God **to his Ministers**, as it is in the Preface of this Absolution.] And as we read S. *John* 20. *Whose soever sins ye remit, they are remitted.* And if our Confession be serious and hearty, this Absolution is effectual, as if God did pronounce it from Heaven. So says the Confession of *Saxony* and *Bohemia*; and so says the *Augustan Confession*, and which is more, so says S. *Chrysost.* in

in his fifth Hom. upon *Esay*. [*Heaven waits and expects the Priests sentence here on Earth; the Lord follows the servant, and what the servant rightly binds or looses here in Earth, that the Lord confirms in Heaven.*] The same says S. *Gregory* Hom. 26. upon the Gospels. [*The Apostles,* (and in them all Priests) *were made Gods Vicegerents here on earth in his Name and stead to retain or remit sins.*] S. *Augustine* and *Cyprian*, and generally Antiquity says the same; so does our Church in many places, particularly in the form of Absolution for the sick: but above all, holy Scripture is clear, S. *John* 20. 23. *Whose soever sins ye remit, they are remitted unto them.* Which power of remitting *sins* was not to end with the Apostles, but is a part of the Ministery of Reconciliation, as necessary now as it was then, and therefore to continue as long as the Ministery of Reconciliation, that is, to the end of the world, *Ep.* 4. 12, 13. When therefore the Priest absolves, God absolves, if we be truly penitent: Now this remission of sins granted here to the Priest,

Prieſt, to which God hath promiſed a confirmation in Heaven, *is not the act of Preaching*, or Baptizing, or admitting men to the holy Communion. For all theſe powers were given before this grant was made. As you may ſee S. *Mat.* 10. 7. *As ye go, preach, ſaying*, &c. And S. *John* 4. 2. *Though* Jeſus baptized not, but his diſciples. And 1 *Cor.* 11. In the ſame night that he was betrayed, he inſtituted and delivered the Euchariſt, and gave his Apoſtles authority to do the like, *Do this*, that I have done, bleſs the Elements, and diſtribute them. Which is plainly a power of admitting men to the holy Euchariſt. And all theſe powers were granted before our Saviours Reſurrection. But this power of remitting ſins, mentioned S. *John* 20. was not granted (though promiſed, S. *Matthew* 16. 19.) till *Now*, that is, after the Reſurrection. As appears firſt by the ceremony of *Breathing*, ſignifying that then it was given: And ſecondly, by the word *Receive*, uſed in that place, Verſe 22. which he could not properly have uſed, if they had been endued

endued with this power before. Therefore the power of Remitting, which here God authorizes, and promises certain assistance to, is neither Preaching nor Baptizing, but some other way of Remitting, namely, that which the Church calls Absolution. And if it be so, then to doubt of the effect of it (supposing we be truly penitent, and such as God will pardon) is to question the truth of God: and he that under pretence of reverence to God denies or despises this power, does injury to God in slighting his Commission, and is no better then a *Novatian*, says S. *Ambrose*, *l.* 1. *de* Pœnit. *cap.* 2.

After the Priest hath pronounc'd the Absolution, *the Church seasonably prays*, **Wherefore we beseech him to grant us true repentance, and his holy Spirit,** &c. For as repentance is a necessary disposition to pardon, so as that neither God will, nor man can absolve those that are impenitent; So is it in some parts of it, a necessary consequent of pardon; and he that is pardoned, ought still to repent, as he that seeks a pardon. Repentance, say Divines, ought to be continual.

tinual. For whereas Repentance consists of three parts, as the Church teaches us in the Commination, 1 Contrition or lamenting of our sinful lives, 2. Knowledging and confessing our sins, 3. An endeavour to bring forth fruits worthy of penance, which the Ancients call satisfaction; Two of these, Contrition and Satisfaction, are requisite after pardon. The remembrance of sin though pardoned, must always be grievous to us. For, to be pleased with the remembrance of it, would be sin to us: and for Satisfaction or amendment of life, and bringing forth fruits worthy of penance, that is not only necessary after pardon, but it is the more necessary, because of pardon, for divers reasons; As first, because immediately after pardon, the Devil is most busie to tempt us to sin, that we may thereby lose our pardon, and he may so recover us again to his captivity, from which, by pardon we are freed: And therefore in our Lords prayer, assoon as we have begg'd pardon, and prayed, *Forgive us our trespasses*, We are taught to pray, *And Lead us not into temp-*

temptation, suffer us not to fall into sin again: which very method holy Church here wisely imitates, immediately after pardon pronounced, directing us to pray for that part of repentance which consists in amendment of life, and for the grace of Gods holy Spirit enabling us thereunto. Again, Repentance in this part of it, *viz.* an indeavour of amendment of life, is the more necessary upon Pardon granted, because the grace of pardon, is a new obligation to live well, and makes the sin of him that relapsed after pardon the greater, and therefore the pardoned had need to pray for that part of repentance and the grace of Gods holy spirit, that both his present service and future life may please God: that is, that he may observe our Saviours rule given to him that was newly cured and pardoned by him, that he may go away and *sin no more, lest a worse thing happen to him*, *S. John* 5. 14.

There be three several forms of Absolution in the Service. The first is that which is used at Morning Prayer. **Almighty God the Father of our Lord Jesus**

ſus Chriſt, &c. And hath given power & commandment to his Miniſters to declare and pronounce to his people being penitent, the Abſolution & remiſſion of their ſins. He pardoneth & abſolveth—

The ſecond is uſed at the Viſitation of the ſick. Our Lord Jeſus Chriſt who hath left power to his Church to abſolve all ſinners which truly repent, of his great mercy forgive thee; and by his Authority committed to me, I abſolve thee, &c.

The Third is at the Communion. Almighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them that with hearty repentance and true faith turn to him. Have mercy upon you; pardon and forgive you, &c.

All theſe ſeveral Forms, in ſenſe and virtue are the ſame; For as when a Prince hath granted a Commiſſion to any ſervant of his, to releaſe out of Priſon all penitent offenders whatſoever, it were all one in effect, as to the Priſoners diſcharge, whether this ſervant ſays, by virtue of a Commiſſion granted to me, under the Princes hand and

and ſeal, which here I ſhew, I releaſe this priſoner. Or thus, The Prince who hath given me this Commiſſion, He pardons you. Or laſtly, The Prince Pardon and deliver you; the Prince then ſtanding by and confirming the word of his ſervant. So is it here all one as to the remiſſion of ſins in the penitent, whether the Prieſt Abſolves him after this form; Almighty God who hath given me and all Prieſts power to pronounce pardon to the penitent, *He pardons you.* Or thus, By vertue of a Commiſſion granted to me from God *I abſolve you.* Or laſtly; *God pardon you,* namely, by me his ſervant according to his promiſe, Whoſe ſins ye remit, they are remitted. All theſe are but ſeveral expreſſions of the ſame thing, and are effectual to the penitent by virtue of that Commiſſion mentioned Saint *Joh.* 20. *Whoſe ſins ye remit they are remitted.* Which Commiſſion in two of theſe forms is expreſſed, and in the Laſt, *viz.* that at the Communion, is ſufficiently implyed and ſuppoſed. For the Prieſt is directed, in uſing this form, *to ſtand up and turn to the people. Rubr. immediately before*

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before it. Which behaviour certainly ſignifies more then a bare prayer for the people (for if it were only a prayer for the people, he ſhould not be directed *to ſtand and turn to the People* when he ſpeaks, but to God from the people) this geſture of ſtanding and turning to the people ſignifies a meſſage of God to the people by the mouth of his Prieſt, a part of his Miniſtery of Reconciliation, a ſolemn application of pardon to the penitent by Gods Miniſter, and is in ſenſe thus much, Almighty God pardon you by me. Thus the Greek Church, from whom this form is borrowed; uſes to expreſs it and explain it. Almighty God pardon you, *by me his unworthy* Servant, or Lord pardon him, *for thou haſt ſaid, whoſe ſins ye remit, they are remitted,* ſometimes expreſſing, always including Gods Commiſſion: So then in which form ſoever of theſe the Abſolution be pronounced, it is in ſubſtance the ſame; an act of authority by vertue of Chriſts Commiſſion, effectual to remiſſion of ſins in the penitent.

Of all theſe Forms, the laſt, in the

Communion-Service was moſt uſed in Primitive times by the Greek and Latin Church, and ſcarce any other form to be found in their Rituals or Eccleſ. Hiſtory till about four hundred years ſince, ſay ſome Learned Men. But what then? is another Form unlawful? Hath not the Church power to vary the expreſſion, and to ſignifie Chriſts power granted to her, provided the expreſſion and words be agreeable to the ſenſe of that Commiſſion? But it may eaſily be ſhown that thoſe other Forms are not novelties. For even of old in the Greek Church, there was uſed as full a Form as any the Church of *England* uſes: Its true it was not written, nor ſet down in their Rituals, but delivered from hand to hand down to theſe times, and conſtantly uſed by them in their private Abſolutions. For when the penitent came to the Spiritual Man, (ſo they call'd their Confeſſor,) for Abſolution, intreating him in their vulgar Language, Παρακαλῶ σε μὰ συγχωρήσῃς, *I beſeech you, Sir, abſolve me:* The Confeſſor or Spiritual Man, if he thought him fit for pardon, anſwered,

ſwered, Ἐγὼ σε συγχωρῶ, *I abſolve thee.* See *Arcudius de Sacra Pœnit.* l. 4. c. 3. & *Goar in Euchol. Græc.* where you may find inſtances of Forms of Abſolution as full as any the *Church* of *England* uſes.

The LORDS PRAYER.

THen follows the LORDS PRAYER. The Church of Chriſt did uſe to begin and end her Services with the Lords Prayer, this being the Foundation upon which all other prayers ſhould be built, therefore we begin with it; that ſo the right Foundation being laid, we may juſtly proceed to our enſuing requeſts; *Tertul. de orat.* c. 9. And it being the perfection of all prayer, therefore we conclude our prayers with it. S. *Auguſtine Epiſt.* 59. Let no man therefore quarrel with the Churches frequent uſe of the Lords Prayer. For the Church Catholick ever did the ſame. Beſides, if we hope to have our prayers accepted of the Father only for his Sons ſake, why ſhould we

not hope to have them moſt ſpeedily accepted, when they are offered up in his Sons own words?

Both in this place and all other parts of the Service, where the Lords Prayer is appointed to be uſed, the Doxology, *For thine is the Kingdom*, &c. is left out. The reaſon is given by Learned Men, becauſe the Doxology is no part of our Lords Prayer. For though in S. *Mat.* 6. it be added in our uſual Copies, yet in the moſt ancient Manuſcripts it is not to be found, no nor in S. *Lukes* Copy, S. *Luke* 11. and therefore is thought to be added by the Greek Church, who indeed uſe it in their Liturgies (as the Jews before them did,) but divided from the Prayer, as if it were no part of it. The Latin Church generally ſay it as this Church does, without the Doxology, following S. *Lukes* copy, who ſetting down our Lords Prayer exactly, with this *Introduction*, when you pray ſay, not after this manner, as S. *Matthew* hath it, but ſay, *Our Father*, &c. leaves out the Doxology: and certainly it can be no juſt matter of offence to any reaſonable Man, that the Church uſes

uſes that Form which S. *Luke* tells us was exactly the prayer of our Lord.

In ſome places, eſpecially among thoſe Ejaculations which the Prieſt and people make in courſe, the *People* are to ſay the laſt words — *But deliver us from evil. Amen.* That ſo they may not be interrupted from ſtill bearing a part, and eſpecially in ſo divine a Prayer as this, thereby giving a fuller teſtification of their Concurrence and Communion.

Then follow the Verſes,

O LORD open thou our Lips,
And our mouth ſhall ſhew forth thy praiſe, &c.

This is a moſt wiſe order of the Church in aſſigning this place to theſe Verſes: namely, before the *Pſalms*, *Leſſons* and *Collects*: and yet after the *Confeſſion* and *Abſolution*, inſinuating that our mouths are ſilenced only by ſin, and opened only by God; and therefore when we meet together in the Habitation of Gods Honour, the Church, to be thankful to him, and ſpeak good of his Name. We muſt crave of God Almighty firſt pardon of

our ſins, and then that he would put a New Song in our mouthes, that they may ſhew forth his praiſe. And becauſe without Gods Grace we can do nothing, and becauſe the Devil is then moſt buſie to hinder us, when we are moſt deſirouſly bent to ſerve God: therefore follow immediately thoſe ſhort and paſſionate Ejaculations, **O Lord open thou our lips, O God make ſpeed to ſave us.** "Which verſes are a "moſt excellent defence againſt all In-"curſions and invaſions of the Divel, "againſt all unruly affections of Hu-"mane Nature, for it is a Prayer, and "an earneſt one, to God for his help, "an humble acknowledgement of our "own inability to live without him a "minute, *O God make haſte to help us.* "If any be ready to faint and ſink with "ſorrow, this raiſes him, by telling "him that God is at hand to help us. "If any be apt to be proud of ſpiritual "ſucceſs, this is fit to humble him, by "minding him that he cannot live a "moment without him. It is fit for "every Man in every ſtate, degree, or "condition, ſays *Caſſian Col.* 10. c. 10.

The

The DOXOLOGY follows. **Glory be to the Father, &c.** which is the Christians both Hymn and shorter Creed. For what is the sum of the Christians faith but the mystery of the holy Trinity, God the Father, Son, and Holy Ghost, which neither Jew, nor Pagan, but only the Christian believes, and in this Doxology professes against all Heretics old and new? And as it is a short Creed, so it is also a most excellent Hymn; for the glory of God is the end of our Creation, and should be the aim of all our services, whatsoever we do should be done to the glory of that God the Father, Son, and Holy Ghost: and this is all that we can either by word or deed *give* to God, namely, *GLORY*. Therefore this Hymn fitly serves to close any of our Religious services, our Praises, Prayers, Thanksgivings, Confessions of Sins or Faith. Since all these we do to Glorifie God, it cannot be unfitting to close with *Glory be to God the Father, Son and Holy Ghost.* It cannot easily be expressed how useful this Divine Hymn is up-

on all occaſions. If God Almighty ſend us proſperity, what can we better return him, then *Glory*? If he ſends Adverſity, it ſtill befits us to ſay, *Glory be to*, &c. Whether we receive good, or whether we receive evil at the hands of God, we cannot ſay a better *Grace* then *Glory be to the Father*, &c. In a word, we cannot better begin the day when we awake, nor conclude the day when we go to ſleep, then by *Glory be to the Father, and to the Son, and to the Holy Ghoſt*. Then the *Hallelujah*, or **Praiſe ye the Lord**; of which S. *Auguſtine* ſays, [There is nothing that more ſoundly delights, then the praiſe of God, and a continual Hallelujah.

The VENITE.

O come let us ſing unto the Lord.

THis is an Invitatory Pſalm; For herein we do mutually invite and call upon one another being come before His preſence, to ſing to the Lord, to ſet forth his praiſes, to hear His voice, as with joy and chearfulneſs,

fulneſs, ſo with that reverence that becomes His infinite Majeſty, worſhipping, falling down, and kneeling before Him, uſing all humble behaviour in each part of His ſervice and worſhip preſcribed to us by His Church. And needful it is that the Church ſhould call upon us for this duty, for moſt of us forget the Pſalmiſts counſel, *Pſal.* 69. 7. *To aſcribe unto the Lord the honour due unto his Name*: into his Courts we come, before the preſence of the Lord of the whole Earth, and forget to *worſhip him in the beauty of holineſs.*

The PSALMS.

THe PSALMS follow, which the Church appoints **to be read over every Moneth**, oftner then any other part of holy Scripture: So was it of old ordained ſaith S. *Chryſ.* Hom. 6. *de pœnit.* "All Chriſtians exerciſe themſelves "in *Davids* Pſalms oftner then in any "other part of the Old or New Teſta-"ment. *Moſes* the great Law-giver that "ſaw God face to face, and wrote a

" Book of the Creation of the World,
" is ſcarce read over once a year. The
" *holy Goſpels*, where the miracles of
" *Chriſt* are preached, where God
" converſes with Man, where Death
" is deſtroyed, the Divels caſt out, the
" Lepers cleanſed, the blind reſtored
" to ſight; where the Thief is placed in
" Paradiſe, and the Harlot made purer
" then the Stars, where the waters of
" *Jordan* to the Sanctification of ſouls,
" where is the food of immortality, the
" holy Euchariſt, and the words of life,
" holy precepts and precious promiſes,
" thoſe we read over once or twice a
" Week. What ſhall I ſay of bleſſed
" *Paul*, Chriſts Orator, the Fiſher of
" the World, who by his 14. *Epiſtles*,
" thoſe ſpiritual Nets, hath caught Men
" to ſalvation, who was wrapt into the
" third Heaven, and heard and ſaw
" ſuch Myſteries as are not to be utter-
" ed? him we read twice in the week.
" We get not his Epiſtles by heart, but
" only attend to them while they are
" reading. But for holy *Davids Pſalms*,
" the grace of the holy Spirit hath ſo

" ordered

"ordered it, that they ſhould be ſaid "or ſung night and day. In the "Churches *Vigils*, the firſt, the midſt "and the laſt, are *Davids* Pſalms: in "the *Morning Davids* Pſalms are ſought "for, and the firſt, the midſt and the "laſt is *David*. At Funeral Solemnities "the firſt, the midſt and the laſt is *Da-* "*vid*. In private houſes where the Vir- "gins ſpin, the firſt, the midſt and the "laſt is *David*: Many that know not a "letter, can ſay *Davids* Pſalms by heart: "In the Monaſteries, the quires of hea- "venly Hoſts, the firſt, the midſt and "the laſt is *David*: In the Deſerts, "where Men that have crucified the "world to themſelves converſe with "God, the firſt, the midſt, and the laſt "is *David*; In the *Night* when Men "are aſleep, *David* awakes them up to "ſing; and gathering the ſervants of "God into Angelical troops, turns "Earth into Heaven, and makes An- "gels of Men ſinging *Davids* Pſalms. The holy Goſpels and Epiſtles contain indeed the words of eternal life words by which we muſt be ſaved; and therefore ſhould be ſweeter to us then Honey

ney or the Honey-comb, more precious then Gold, yea then much fine Gold; but they are not of ſo continual uſe as *Davids* Pſalms, which are digeſted forms of Prayers, Thankſgivings, Praiſes, Confeſſions and Adorations, fit for every temper and every time. Here the Penitent hath a form of confeſſion; he that hath received a benefit, hath a Thankſgiving; he that is in any kind of need, bodily or ghoſtly hath a prayer; all have Lauds, and all may adore the ſeveral excellencies of Almighty God in *Davids* forms: and theſe a Man may ſafely uſe, being compos'd by the Spirit of God, which cannot erre: whereas other Books of Prayers and Devotions are, for the moſt part, compos'd by private men, ſubject to error and miſtake, whoſe fancies, ſometimes wild ones, are commended to us for matter of devotion, and we may be taught to blaſpheme, while we intend to adore; or at leaſt, to abuſe our devotion when we approach to the throne of grace, and offer up an unclean Beaſt inſtead of an holy Sacrifice. May we not think that this amongſt o-

thers

thers hath been a cauſe of the decay of right and true devotion in theſe latter days, namely, the neglect of this excellent Book, and preferring Mens fancies before it? I deny not but that Collects and other parts of Devotion which the conſentient Teſtimony and conſtant practiſe of the Church have commended to us may, and eſpecially the moſt divine *Prayer* of our *LORD* ought to be uſed by us in our private devotion, but I would not have *Davids* Pſalms diſuſed, but uſed frequently and made as they were by *Athanaſius* and S. *Jerome*, a great, if not the greateſt part of our private devotions, which we may offer up to God as with more ſafety, ſo with more confidence of acceptation, being the inſpiration of that holy Spirit of God, who, when we know not what to ſay, helps our infirmities both with words and affections, *Rom.* 8. 26. If any man thinks theſe Pſalms too hard for him to underſtand, and apply to his ſeveral needs, let him make trial a while, and ſpend that time in them, which he ſpends in humane compoſitions, let him ſtudy them as earneſtly

earneſtly, as he does books of leſs concernment; let him pray the holy Spirit that made them, to open his eyes, to ſee the admirable uſe of them; let him intreat holy and learned guides of ſouls to direct him in the uſe of them, and by "the grace of God, in the frequent uſe "of them he may attain to the Primitive fervour, and come to be *a Man*, "as holy *David* was, *after Gods own* "*heart.*

S. *HIER.* in Epitap. Paulæ. [*In the Morning, at the third, ſixth and ninth hour; in the Evening at midnight* Davids *Pſalms are ſung over in order, and no Man is ſuffered to be ignorant of* Davids *Pſalms.*]

Theſe PSALMS we ſing or ſay by courſe, "*The Prieſt* one *verſe*, *and the* "*People* another; *or elſe one ſide of the* "*Quire* one *verſe*, *and the other ſide* "another, according to the ancient practiſe of the Greek and Latin Church. *Socrat. Hiſt.* l. 6. c. 8. *Theodoret* l. 2. c. 24. *Baſil* Ep. 63. And according to the pattern ſet us by the Angels, *Eſay* 6. 3. who ſing one to another, *Holy, Holy, Holy.* Theſe Reaſons may be given for

this

this manner of Singing by course.

First, that we may thus in a holy emulation contend, who shall serve God most affectionately, which our LORD seeing and hearing, is not a little pleas'd. *Tertul. l. 2. ad uxor.*

Secondly, that one relieving another we may not grow weary of our service. S. *Aug. l. conf. 9. c. 7.*

When we say or sing these Psalms, we are wont to *stand*, by the erection of our bodies, expressing the elevation or lifting up of our souls to God, while we are serving him in these holy employments.

At the end of every Psalm, and of all the Hymns, (except TE DEUM, which because it is nothing else almost, but this, *Glory be to the Father*, &c. enlarg'd, hath not this Doxology added) we say or sing, **Glory be to the Father, and to the Son, and to the holy Ghost**; which was the use of the ancient Church, never quarrell'd at by any till *Arius*, who, being prest with this usage as an argument against his Heresie of making the Son inferiour to the Father, laboured to corrupt this Verficle, saying, [*Glory*

be

be to the Father by the Son, in the Holy Ghoſt. Theodoret, hiſt. l. 2. c. 24.] The Church on the contrary was careful to maintain the ancient uſage, adding on purpoſe againſt *Arrius*, **As it was in the beginning, is now, and ever ſhall be,** *Conc. Vaſ.* can. 7. Now if this joyful Hymn of Glory, have any uſe in the Church of God, can we place it more fitly, then where now it ſerves as a cloſe, and concluſion to Pſalms and Hymns, whoſe proper ſubject, and almoſt only matter, is a dutiful acknowledgement of Gods excellency and glory by occaſion of ſpecial effects?

As an Hymn of Glory is fit to conclude the Pſalms, ſo eſpecially this Chriſtian Hymn, wherein as Chriſtians (not as Jews and Pagans) we glorifie God the Father, Son, and Holy Ghoſt; by which Chriſtian concluſion of *Davids* Pſalms, we do, as it were, fit this part of the Old Teſtament for the ſervice of God under the Goſpel, and make them Evangelical Offices.

LESSONS.

LESSONS.

AFter the *Pſalms* follow *two LESSONS*; *one* out of the Old Teſtament, *another* out of the New. This was the ancient cuſtome of all the Churches in Egypt, *Caſſian. l.* 2. *cap.* 4. who ſays it was not taught by men, but from Heaven by the miniſtery of Angels. This choice may be, to ſhew the harmony of them: for what is the Law but the Goſpel foreſhewed? what other the Goſpel, but the Law fulfilled? That which lies in the Old Teſtament, as under a ſhadow, is in the New, brought out into the open Sun: things there prefigured are here perform'd. Thus as the two Seraphims cry one to another, *Holy, holy, holy, Eſay* 6. 3. So the two Teſtaments Old and New, faithfully agreeing, convince the ſacred truth of God. Firſt, one out of the Old Teſtament, then another out of the New, obſerving the method of the holy Spirit, who firſt publiſhed the Old, then the New; firſt the precepts of the Law, then of the Goſpel. *Which*

method

method of their reading either purposely did tend, or at the leastwise doth fitly serve, that from smaller things the mind of the hearers may go forward to the knowledge of greater, and by degrees climb up from the lowest to the highest things, says incomparable *Hooker*.

A wise constitution of the Church it is, thus to mingle services of several sorts, to keep us from weariſomneſs. For whereas devout Prayer is joyned with a vehement intention of the inferiour powers of the soul, which cannot therein continue long without pain, therefore holy Church interposes still somewhat for the higher part of the mind, the understanding, to work upon, that both being kept in continual exercise with variety, neither might feel any wearineſs, and yet each be a spur to other. For Prayer kindles our desire to behold God by speculation; and the mind delighted with that speculation, takes every where new inflammations to pray; the riches of the mysteries of heavenly wisdom continually stirring up in us correspondent desires to them; so that he which prays in due sort,

sort, is thereby made the more attentive to hear, and he which hears, the more earnest to pray.

The Minister that reads the Lessons standing, turning himself so as he may be best heard of all such as are present. Rubr. 2. before *Te Deum*. Turning himself so as he may best be heard of all, that is, turning towards the people, whereby it appears that immediately before the Lessons he lookt another way, from the people, because here he is directed to turn towards them. This was the ancient custom of the Church of *England*, that the Priest who did officiate, in all those parts of the Service which were directed to the people, turn'd himself towards them, as in the Absolution. See the Rubr. before Absol. at the Communion. **Then shall the Priest or Bishop if present, stand, and turning himself to the people say, &c.** So in the Benediction, reading of the Lessons, and holy Commandments: but in those parts of the office which were directed to God immediately, as Prayers, Hymns, Lauds, Confessions of Faith, or Sins, he turn'd from the people;

ple; and for that purpoſe in many Pariſh-Churches of late, the Reading-Pew had one Desk for the Bible, looking towards the people to the Body of the Church, another for the Prayer-book looking towards the Eaſt or upper end of the Chancel. And very reaſonable was this uſage; for when the people were ſpoken to, it was fit to look towards them; but when God was ſpoken to, it was fit to turn from the people. And beſides, if there be any part of the World more honourable, in the eſteem of Men, then another, it is fit to look that way when we pray to God in publick, that the turning of our bodies towards a more honourable place, may mind us of the great honour and majeſty of the perſon we ſpeak to. "And this reaſon S. *Au-*
"*guſtine* gives of the Churches ancient
"cuſtom of turning to the Eaſt in their
"publick prayers, becauſe the Eaſt is
"the moſt honourable part of the
"World, being the Region of Light,
"whence the glorious Sun ariſes, *Aug. l. 2. de Ser. Dom. in Monte.* c. 5. That this was the conſtant practice of the Church

Church to turn toward the East in her publick prayers may sufficiently appear by S. *Augustin* in the place last cited, where he says, *Cum ad orationes stamus, ad Orientem convertimur*; *When we stand at our prayers, we turn towards the East.* And by *Epiphan.* l. 1. hær. 19. c. 19. who there detests the madness of the Impostor *Elzæus*, because that *amongst other things he forbad praying toward the East.* And the Church of *England*, who professes to conform to the ancient practices, as far as conveniently she can, as may be seen in many passages of her Canons and other places, did observe the same custom in her prayers, as appears by the placing of the Desk for the Prayer-Book, above mentioned, looking that way, and as may be collected from this Rubrick, which directs the Priest in the reading of the Lessons to turn to the people, which supposes him, at prayer and the Psalms to look quite another way, namely, as in reason may be concluded, that way which the Catholick Church uses to do for divers reasons: and amongst other, for that which

Saint

S. *Auguſtine* hath given, becauſe That was *the moſt worthy part of the World*, and therefore moſt fit to be lookt to when we come to worſhip God in the Beauty of Holineſs. Again, another reaſon may be given of turning from the people towards the upper end of the Chancel in our prayers, becauſe it is fit in our prayers to look towards that part of the Church or Chancel, which is the higheſt and chief, and where God affords his moſt gracious and myſterious preſence, and that is the holy Table and Altar, which anciently was placed towards the upper or Eaſt end of the Chancel. This is the higheſt part of the Chancel, ſet apart to the higheſt of Religious Services, the conſecration and diſtribution of the holy Euchariſt, here is exhibited the moſt gracious and myſterious preſence of God that in this life we are capable of, the preſence of his moſt holy Body and Blood. And therefore the Altar was uſually call'd the Tabernacle of Gods Glory, His Chair of State, the Throne of God, the Type of Heaven, Heaven it ſelf. As there-

fore

fore the Jews in their prayers lookt towards the principal part of the Temple, the Mercy-Seat, *Psalm* 28. 2. So the Christians in their prayers turn'd towards the principal part of the Church, the Altar, of which the Mercy-Seat was but a type And as our Lord hath taught us in his Prayer, to look up towards Heaven when we pray, saying, *Our Father which art in Heaven*; not as if God were there confin'd, for he is every where, in Earth as well as in Heaven, but because *Heaven is his Throne*, whereas *Earth* is but *his Foot-stool*; so holy Church by her practise teaches us in our publick and solemn prayers to turn and look, not towards the interiour and lower parts of the Footstool, but towards that part of the Church which most nearly resembles Heaven, the holy Table or Altar. Correspondent to this practice, was the manner of the Jews of old, for at the reading of the Law and other Scriptures, he that did Ministe**r**, turned his face to the people, but he who read the prayers, turned his back to the people, and his face to the Ark. Mr. *THORN-DYKE*

DYKE of *Relig. Assemb.* pag. 231.

For the *Choice* of these Lessons and their Order, holy Church observes a several course.

For the *Ordinary* Morning and Evenning prayers she observes only this: to begin at the beginning of the year with *Genesis* for the first Lesson, and S. *Matthew* for the Second in the Morning: and *Genesis* again for the First, and S. *Paul* to the *Romans* for the Second Lesson at Even, and so continues on till the Books be read over, but yet leaving out some Chapters, either such as have been read already, upon which account, she omits the *Chronicles*, being for the most part the same with the book of *Kings* which hath been read already; and some particular Chapters in some other Books: having been the same for the most part read either in the same book or some other: or else such as are full of Genealogies, or some other matter which holy Church counts less profitable for ordinary hearers, Only in this she alters the order of the books, not reading the Prophet *Esay*, till all the rest of the books be done:

Be-

Becauſe the Prophet *Eſay* being the moſt Evangelical Prophet, moſt plainly propheſying of Chriſt, is reſerved to be read a little before ADVENT.

For *Sundays* ſomewhat another courſe is obſerved; for then *Geneſis* is begun to be read upon *Septuageſima Sunday*; becauſe then begins the holy time of penance and mortification, to which *Geneſis* is thought to ſuit beſt, becauſe that treats of our miſery by the fall of *Adam*, and of Gods ſevere judgment upon the world for ſin: Then we read forward the books as they lie in order, yet not all the books, but only ſome choice Leſſons out of them. And if any Sunday be, as they call it, *a priviledged day*; that is, if it hath the hiſtory of it expreſſed in Scripture, ſuch as *Eaſter*, *Whitſunday*, &c. then there are peculiar and proper Leſſons appointed for it.

For *Saints days* we obſerve another order: for upon them (except ſuch of them as are eſpecially recorded in Scripture, and have proper Leſſons) the Church appoints Chapters out of the moral books, ſuch as *Proverbs*, *Eccleſiaſtes*,

cleſiaſtes, *Eccleſiaſticus*, and *Wiſdome*, for firſt Leſſons, being excellent inſtructions of life and converſation, and ſo fit to be read upon the days of holy Saints, whoſe exemplary lives and deaths, are the cauſe of the Churches Solemn Commemoration of them, and Commendation of them to us. And though ſome of theſe books be not, in the ſtricteſt ſenſe, Canonical, yet I ſee no reaſon, but that they may be read publickly in the Church, with profit and more ſafety, then Sermons can be ordinarily preacht there. For certainly Sermons are but humane compoſitions, and many of them not ſo wholſome matter, as theſe, which have been viewed and allowed by the judgement of the Church for many ages paſt to be Eccleſiaſtical and good, neareſt to divine, of any writings. If it be thought dangerous to read them after the ſame manner and order that Canonical Scripture is read, leſt perhaps by this means they ſhould grow into the ſame credit with Canonical: It is anſwered, that many Churches have thought it no great hurt, if they ſhould, but our Church hath ſuffi-

ſufficiently ſecured us againſt that danger, whatſoever it be, by ſetting different marks upon them, ſtyling the one Canonical, the other Apocryphal. As for the Second Leſſons, the Church in them goes on in her ordinary courſe.

The HYMNS. *Te Deum*, &c.

After the Leſſons are appointed Hymns. The Church obſerving S. *Pauls* Rule, *Singing to the Lord in Pſalms and Hymns, and Spiritual Songs*, every way expreſſing her thanks to God.

The antiquity of Hymns in the Chriſtian Church, doth ſufficiently appear by that of our Saviour, S. *Mat.* 26. *When they had ſung an hymn, they went out*, upon which place, S. *Chryſ.* ſays, *They ſang an Hymn, to teach us to do the like. Concerning ſinging of Pſalms and Hymns in the Church, we have both the Precepts and Examples of Chriſt and his Apoſtles*, S. *Aug. Ep.* 119. S. *Paul* ordered it in the Church of Coloſs, *Singing to your ſelves in Pſalms and*

Hymns, Col. 3. Which we find presently after practiſed in the Church of *Alexandria*, founded by S. *Mark*. *Euſ.* Hiſt. l. 2. c. 17. where *Philo* reports that the Chriſtians had in every place almoſt Monaſteries wherein they ſang Hymns to God, in ſeveral kinds of Metre and Verſe. S. *Ambroſe* brought them into *Millaine*, to eaſe the peoples ſad minds, and to keep them from wearineſs, who were praying night and day for their perſecuted Biſhop, and from hence came all Hymns almoſt to be called *Ambroſiani*, becauſe that by him they were ſpread over the Latine Church. *With the Morning and Evening Hymns God is delighted*, ſays S. *Hierome*: and *Poſſidius* in the life of S. *Auguſtine* tells us, c. 28. that towards the time of his diſſolution, S. *Auguſtine wept abundantly, becauſe he ſaw the Cities deſtroyed, the Biſhops and Prieſts ſequeſtred, the Churches prophaned, the holy Service and Sacraments neglected, either becauſe few or none deſired them, or elſe becauſe there were ſcarce any Prieſts left to adminiſter to them that did deſire them; laſtly, becauſe the Hymns*

Hymns and Lauds of God were loſt out of the Church.

Theſe Hymns are to be ſaid or ſung; but moſt properly to be ſung, elſe they are not ſo ſtrictly and truly called Hymns, that is, Songs of praiſe; and not only by the Church of *England*, but by all Chriſtian Churches of old, was it ſo practiſed: and ſo holy *David* directs, Pſal. 47. 6. *O ſing praiſes, ſing praiſes unto our God: O ſing praiſes, ſing praiſes unto our King.* The profit of which ſinging Hymns is much many waies; eſpecially in this, that they inkindle an holy flame in the minds and affections of the hearers. *O how I wept*, ſayes S. *Aug. in the Hymns and holy Canticles, being enforc'd thereunto by the ſweet voices of thy melodious Church*: by reaſon of *the proneneſs of our affections to that which delights, it pleas'd the wiſdome of the Spirit to borrow from melody that pleaſure, which mingled with heavenly myſteries, cauſes the ſmoothneſs and ſoftneſs of that which touches the ear, to convcigh as it were by ſtealth, the treaſure of good things into mens minds: to this purpoſe were thoſe harmonious tunes*

of Pſalms deviſed. And S. *Baſil* in Pſal. *By pleaſing thus the affections, and delighting the mind of man, Muſick makes the ſervice of God more eaſie.*

When we ſing or ſay theſe Hymns, *we ſtand*, which is the proper poſture for Thankſgivings & Lauds, Pſal. 134. *Praiſe the Name of the Lord, ſtanding in the Courts of the Lord.* And 2 Chron. 7. 6. *The Prieſts waited on their office, the Levites alſo with inſtruments of muſick of the Lord, which David the King had made to praiſe the Lord* (with the 136. Pſalm,) *becauſe his mercy endureth for ever, when David praiſed by their miniſtery, and the Prieſt ſounded Trumpets before them, and all Iſrael STOOD.* The erection of the body fitly expreſſes the lifting up of the heart in joy: whence it is, that *rejoycing* in Scripture is called the *lifting up of the head*, S. Luke 21. 28, *Liſt up your heads, for your redemption draweth nigh:* So then, joy being a lifting up of the ſoul, and praiſe and thankſgiving being effects of joy, cannot be more fitly expreſſed, then by erection and lifting up of the body, *Standing in the Courts of the Lord*, when we ſing praiſe unto him.

After

After the Morning first Lesson follows *Te Deum*, [*We praise thee O God,*] or [*O all ye Works of the Lord*, &c. called *Benedicite*] The first of which [*We praise thee O God*, &c.] was, as is credibly reported, framed miraculously by St. *Ambrose* and St. *Augustine* at his Baptism, and hath been in much esteem in the Church ever since, as it deserves, being both a Creed, containing all the mysteries of Faith, and a most solemn Form of Thanksgiving, Praise, Adoration, and what not? And so hath that other Canticle [O all ye works of the Lord] in the which the whole Creation praises God together, been received and esteemed universally in the Church. *Concil. Toletan.* 4. c. 13.

After the Second Lesson at Morning Prayer is appointed, **Blessed be the Lord God of Israel**, called *Benedictus*, or, **O be joyful in the Lord**, called *Jubilate*.

After the Evening Lessons are appointed *Magnificat*, or, **My soul doth magnifie the Lord**; and *Nunc dimittis*, **Lord now lettest thou thy servant depart in peace**: or else two Psalms. And very fitly doth the Church appoint sacred

Hymns after the Leſſons: For who is there, that hearing God ſpeak from Heaven to him for his ſouls health, can do leſs then riſe up and praiſe him? And what Hymns can be fitter to praiſe God with for our ſalvation, then thoſe which were the firſt gratulations, wherewith our Saviour was entertained into the world? And ſuch are theſe. Yet as fit as they are, ſome have quarrell'd at them, eſpecially at *Magnificat*, [*My ſoul doth magnifie the Lord*,] and *Nunc Dimittis*, [or, *Lord now letteſt thou thy ſervant depart in peace.*] The *Objections* are theſe: That the firſt of theſe was the Virgin *Maries* Hymn for bearing Chriſt in her womb: The latter old *Simeons*, for ſeeing and holding in his arms the bleſſed Babe: neither of which can be done by us now, and therefore neither can we ſay properly theſe Hymns.

The anſwer may be, that bearing Chriſt in the womb, ſuckling him, holding him in our arms, is not ſo great a bleſſing, *as the laying up his holy Word in our hearts*, S. *Luke* 11.27. *by which Chriſt is formed in us*, *Gal.* 4.19. and ſo there is

is as much thanks to be returned to God for this as for that. He that does the will of God taught in his word, may as well say, *My ſoul doth magnifie the Lord*, as the holy Virgin; for *Chriſt is form'd in him*, as well as in the Virgins womb. S. *Mat.* 12. 50. *Whoſoever doth the will of my Father which is in heaven, the* ſame *is my brother, and ſiſter, and mother.* And why may not we after the reading of a part of the new Teſtament, ſay, *Lord now letteſt thou thy ſervant depart in peace*, as well as old *Simeon?* for in that Scripture by the eye of faith, we ſee that ſalvation wch he then ſaw, & more clearly reveal'd. We have then the ſame reaſon to ſay it, that old *Simeon* had, and we ſhould have the ſame ſpirit to ſay it with.

There can nothing be more fitting for us, as we have ſaid, then having heard the Leſſons and the goodneſs of God therein preach'd unto us, to break out into a Song of Praiſe and Thankſgiving, and the Church hath apppointed two to be uſed (either of them) after each Leſſon, but not ſo indifferently but that the Former Practice of exemplary Churches and Reaſon, may guide us

in the choice: For the *Te Deum*, *Benedictus*, *Magnificat*, and *Nunc dimittis*, being the moſt Expreſſive Jubiliations and Rejoycings for the Redemption of the world, may be ſaid more often then the reſt, eſpecially on Sundays and other Feſtivals of our Lord, excepting in *Lent* and *Advent*, which being times of Humiliation, and Meditations on Chriſt as in expectation, or his ſufferings, are not ſo fitly enlarged with theſe Songs of higheſt Feſtivity, (the cuſtom being for the ſame reaſon in many Churches, in Lent, to hide and conceal all the glory of their Altars, covering them with black to comply with the ſeaſon) and therefore in theſe times may be rather uſed the following Pſalms then the foregoing Canticles, as at other times alſo, when the Contents of the Leſſon ſhall give occaſion, as when it ſpeaks of the enlargement of the Church by bringing in the Gentiles into the Fold of it, for divers paſſages of thoſe three Pſalms import that ſenſe.

And for the Canticle *Benedicite* [*O all ye works of the Lord*] it may be uſed not only in the aforeſaid times of Humiliation,

miliation, but when either the Leſſons are out of *Daniel*, or ſet before us the wonderful handy-work of God in any of the Creatures, or the uſe he makes of them either ordinary or miraculous for the good of the Church: Then it will be very ſeaſonable to return this Song, *O all ye works of the Lord, bleſs ye the Lord, praiſe him, and magnifie him for ever:*] that is, ye are great occaſion of bleſſing the Lord, who therefore be bleſſed, praiſed, and magnified for ever.

The APOSTLES CREED.

The *Creed* follows. At ordinary Morning and Evening prayer, and moſt Sundays and Holy-days, the Apoſtles Creed is appointed; which Creed was made by the Apoſtles upon this occaſion, ſays *Ruffinus* in *Symb.* n. 2. The Apoſtles, having received a Commandment from our Lord to Teach all Nations, and withal being commanded to tarry at *Hieruſalem* till they ſhould be furniſh'd with gifts and graces of the holy Spirit, ſufficient for ſuch

a

a charge, tarried patiently, as they were enjoyned, expecting the fulfilling of that promiſe. In the time of their ſtay at *Hieruſalem*, they agreed upon this *Creed*, as a Rule of Faith, according to the analogy of which, they and all others ſhould teach, and as a *word of diſtinction*, by which they ſhould know friends from foes. For as the *Gileadites* diſtinguiſhed their own men from the *Benjamites*, by the word *Shibboleth*, *Judges* 12. 6. And as Souldiers know their own ſide from the Enemy by their *Word*, ſo the Apoſtles and the Church ſhould know who were the Churches friends, and who were enemies; who were right believers, who falſe, by this *word of Faith*: for all that walkt according to this Rule, and profeſt this faith, ſhe acknowledged for hers, and gave them her peace: but all others that went contrary to this rule and word, ſhe accounted Enemies, *Tertul. de præſcrip.* led by falſe ſpirits. For he that hears not us, is not of God; hereby know we the Spirit of truth, and the ſpirit of error, 1 *John* 4. 6.

This Creed is said daily twice, Morning and Evening. So it was of old. *Aug.* l. 1. de Symb. ad Catech. cap. 1. *Take the Rule of Faith, which is call'd the Symbol or Creed, say it daily, in the Morning before you go forth; at Night before you sleep.* And l. 50. hom. 42. *Say your Creed daily Morning & Evening.* "Rehearse your Creed to God; say not, "I said it yesterday, I have said it to "day already, say it again, say it every day: guard your selves with your "Faith: And if the Adversary assault "you, let the redeemed know, that he "ought to meet him, with the Banner "of the Cross and the shield of Faith, "above all taking the shield of Faith, Ephes. 6. *Faith is rightly called a Shield, S. Chrys.* in loc. *For as a shield is carried before the body, as a wall to defend it, so is faith to the soul; for all things yield to that: This is our victory whereby we overcome the world, even our Faith.* Therefore we had need look well to our faith, and be careful to keep that entire; and for that purpose it is not amiss to rehearse it often, and guard our soul with it.

Cum

Cum horremus aliquid, recurrendum eſt ad Symbolum: When we are affrighted, run we to the Creed, and ſay, I believe in God the Father Almighty, this will guard your ſoul from fear: If you be tempted to deſpair, guard your ſoul with the Creed, ſay, I believe in Jeſus Chriſt his only Son our Lord, who was crucified, &c. for us men and our ſalvation; that may ſecure your ſoul from deſpair: If you be tempted to Pride, run to the Creed, and a ſight of Chriſts hanging upon the Croſs, will humble you: If to Luſt or uncleanneſs, to the Creed, and ſee the wounds of Chriſt, and the remembrance of them, if any thing, will quench that fiery dart: If we be tempted to preſume and grow careleſs, take up again this ſhield of faith, ſee Chriſt in the Creed coming to judgement, and this terrour of the Lords will perſwade men. In a word, the Creed is a guard and defence againſt all temptations of the world, all the fiery darts of the Devil, all the filthy luſts of the fleſh: Therefore, *above all, take the ſhield of Faith*, ſaith S. *Paul*, and be ſure to guard your ſoul

ſoul Morning and Evening with the Creed, the ſymbol of the moſt holy Faith. Beſides, This ſolemn rehearſing of our Creed, is a plighting of our faith and fidelity to God, before Devils, Angels, and Men; an engaging and devoting of our ſouls in the principal faculties and powers of it, our reaſon and underſtanding and will, wholly to God the Father, Son, and holy Ghoſt, to believe in the ever bleſſed Trinity, whatſoever fleſh and blood ſhall tempt to the contrary; which is an high piece of loyalty to God, and cannot be too often perform'd. It is that kind of Confeſſion, that S. *Paul* ſays is neceſſary to ſalvation, as well as believing, *Rom.* 10. 10. For it is there ſaid, Verſe 9. *If we confeſs with our mouth*, as well as, *if we believe with the heart, we ſhall be ſaved:* it is that kind of Confeſſion that our Lord Chriſt ſpeaks of, S. Mat. 10. 32. *Whoſoever ſhall confeſs me before men, him will I confeſs alſo before my Father which is in Heaven.* And therefore ſince it is a ſervice ſo acceptable, it cannot be thought unreaſonable for the Church

Church to require it Morning and Evening. The Creed follows soon after the Lessons, and very seasonably; for in the Creed we confess that Faith, that the Holy Lessons teach.

The Creed is to be said not by the Priest alone, but *by the Priest and people together*. Rubr. *before the Creed.* For since Confession of Faith in publick before God, Angels and men is so acceptable a service to God, as is shewn; Fit it is that every man as well as the Priest, should bear his part in it, since every man may do it for himself as well, nay, better then the Priest can do it for him, for as every man knows best what himself believes, so it is fittest to confess it for himself, and evidence to the Church his sound Belief, by expresly repeating of that Creed and every particular thereof, which is and always hath been accounted the Mark and Character, whereby to distinguish a True Believer from an Heretick or Infidel.

We are required to say the Creed *standing*, by this Gesture signifying our Readiness to Profess, and our Resolution

tion to adhere and ſtand to this holy Faith.

Of *Athanaſius*'s CREED.

Beſides the Apoſtles Creed, holy Church acknowledges two other, or rather two explications of the ſame Creed, *the Nicene*, and *Athanaſius his Creed:* of the *Nicene* Creed ſhall be ſaid ſomewhat in the proper place, the Communion-Service where it is uſed. *Athanaſius his Creed is* here to be accounted for, becauſe it is ſaid ſometimes in this place inſtead of the Apoſtles Creed. It was compoſed by *Athanaſius*, and ſent to Pope *Julius*, for to clear himſelf and acquit his faith from the ſlanders of his *Arian* Enemies, who reported him erroneous in the faith. It hath been received with great Veneration, as a treaſure of an ineſtimable price, both by the Greek and Latine Churches, *Nazianz. de laud. Athan. orat.* 21. and therefore both for that authority, and for the teſtification of our Continuance in the ſame faith, to this day, the Church rather

rather uſes this and the Nicene explanations, then any other Gloſs or Paraphraſe deviſed by our ſelves: which, though it were to the ſame effect, notwithſtanding could not be of the ſame credit nor authority.

This Creed is appointed to be ſaid upon the days named in the *Rubrick*, for theſe Reaſons, partly, becauſe thoſe days, many of them are moſt proper for this Confeſſion of the faith, which of all others is the moſt expreſs, concerning the Trinity, becauſe the matter of them much concerns the manifeſtation of the Trinity, as *Chriſtmas*, *Epiph.* *Trinity Sunday*, and S. *John Baptiſts day*, at the higheſt of whoſe Acts, the Baptizing of our Lord, was made a kind of Senſible manifeſtation of the Trinity; partly, that ſo it might be ſaid once a moneth at leaſt; and therefore on S. *James*, and S. *Barthol.* days, and withal at convenient diſtance from each time, and therefore on S. *Mat. Matthias*, *Sim and Jude*, and S. *Andrew's*.

The

The Lord be with you.

This Divine Salutation taken out of Holy Scripture, *Ruth* 2. was frequently uſed in Ancient Liturgies before Prayers, before the Goſpel, before the Sermon, and at other times, and that by the direction of the holy Apoſtles, ſayes the *Council* of *Braccara*. It ſeems as an *Introit* or entrance upon another ſort of Divine Service, and a good Introduction it is, ſerving as an holy excitation to Attention and Devotion, by minding the people what they are about, namely ſuch holy Services, as without Gods aſſiſtence and ſpecial grace cannot be performed; and therefore when they are about theſe Services, the Prieſt minds them of it by ſaying, **The Lord be with you**; And again, it is a moſt excellent and ſeaſonable Prayer for them, in effect thus much, The Lord be with you, to lift up your Hearts and raiſe your Devotions to his Service. The Lord be with you, to accept your Services. The Lord be with you, to reward you hereafter with eternal life.

The

The people Answer, **And with thy Spirit.** Which form is taken out of, 2 *Tim.* 4. 22. and is as much as this, Thou art about to Offer up Prayers and spiritual Sacrifices for us, therefore we pray likewise for thee, that He, without whom nothing is good and acceptable, may be with thy spirit while thou art exercised in these Spiritual Services, which must be performed with the Spirit; according to S. *Paul*, 1 *Cor.* 14. 15. Thus the Priest prayes and wishes well to the people, and they pray and wish well to the Priest. And such mutual Salutations and prayers as this and those that follow, where Priest and people interchangeably pray each for other, are Excellent expressions of the Communion of Saints, Both acknowledging thus, that they are all one body, and each one members one of another, mutually caring for one anothers good, and mutually praying for one another, which must needs be, if well considered, and duly performed, excellent *Incentives* and provocations to Charity and love one of another; and (as S. *Chrys.* observes, hom. 3. in *Col.*) if these

theſe ſolemn mutual Salutations were religiouſly performed, it were almoſt impoſſible that Prieſt and people ſhould be at Enmity. For can the people hate the Prieſt that bleſſes them, that prays for them, *The Lord be with you*, or, *Peace be with you?* which was anciently the Biſhops Salutation, in ſtead of the Lord be with you. Or can the Prieſt forget to love the People that dayly prays for him, **And with thy Spirit.**

Let us pray.

Theſe words are often uſed in ancient Liturgies, as well as in ours, and are an Excitation to prayer, to call back our wandring, and recollect our ſcattered thoughts, and to awaken our Devotion, bidding us mind what we are about, namely, now when we are about to pray; to pray indeed, that is, heartily and earneſtly. The Deacon in ancient Services was wont to call upon the people often ἐκτενῶς δεηθῶμεν, Let us pray vehemently; nay, ἐκτενέστερον, ſtill more vehemently, and the ſame vehemency and earneſt devotion which the manner of theſe old Liturgies breathed, does our Church in her Liturgy call

call for, in these words, **Let us pray**, that is, with all the earnestness and vehemency that we may, that our prayers may be such as S. *James* speaks of, active, lively spirited prayers, for these are they that avail much with God. And there is none of us but must think it needful thus to be call'd upon and awakened; for thoughts will be wandring, and devotion will abate and scarce hold out to the prayers end, though it be a short one; that well said the old Hermit, (whom *Melanc.* mentions in his discourse *de Orat.*) *There is nothing harder then to pray.*

These words, **Let us pray**; as they are an Incitation to prayer in general, so they may seem to be sometimes an Invitation to another Form of petitioning, as in the Litany and other places: it being as much as to say, Let us collect our alternate supplications by Versicles and Answers into Collects or Prayers. In the Latine Liturgies (their Rubricks especially) *Preces* and *Orationes* seem to be thus distinguished, that *Preces* or Supplications were those alternate Petitions, where the people answered

anſwered by reſponſive Verſicles; *Oratio*, or prayer was that which was ſaid by the Prieſt alone, the people only anſwering, *Amen*.

Lord have mercy upon us.
Chriſt have mercy, &c.
Lord have mercy, &c.

This Short Litany, as it was called by ſome Ancients, this moſt humble and piercing Supplication to the Bleſſed Trinity, Father, Son and Holy Ghoſt, was frequently uſed in ancient Liturgies, as it is to be ſeen in them, and alſo in the COUNCIL of VAS. c. 5. *Anno Dom.* 440. or thereabouts. "Becauſe "(ſaith that Council) the ſweet and "wholſome Cuſtom of ſaying *Kyrie* "*Eleeſon*; or *Lord have mercy upon us*, "with great affection and compunctio- "on, hath been received into the whole "Eaſtern and moſt of the Weſtern "Church: Therefore be it enacted that "the ſame be uſed in our Churches "at Mattins, Evenſong, and Commu- "nion-Service.] It was anciently called ἐκτενὴς ἱκεσία, the earneſt or vehement ſupplication; becauſe as it is a moſt pathetick Petition of mercy to every

every Perſon of the Bleſſed Trinity, ſo it was uttered by thoſe primitive good men, with much earneſtneſs and intention of Spirit, being ſenſible of their danger of ſinking into endleſs perdition, without the mercy of the Bleſſed Trinity, and therefore (with no leſs earneſtneſs then S. *Peter* cryed, *Maſter Save*, when he was ſinking into the ſea) did they cry out, Lord have mercy. God the Father have mercy, God the Son have mercy, God the holy Ghoſt have mercy: have mercy upon us in pardoning our ſins, which make us worthy to be caſt out of thy favour, but unworthy to ſerve thee: Have mercy, in helping our weakneſs, and inability of our ſelves to ſerve thee. Many are our Dangers, many are our wants, many ways we ſtand in need of mercy, therefore *Lord have mercy*, &c. This excellent Comprehenſive Litany is ſeaſonable at all times, and all Parts of the Service, after our Singing of Hymns and Pſalms, after our Hearing and Confeſſion of Faith, ſuch is our unworthineſs, ſuch our weakneſs, that it cannot be thought amiſs

amiſs to beg Gods Mercy, after we have pray'd, ſuch is our dulneſs and coldneſs in our prayers that we had need pray, *Lord have mercy upon us.*

It may be obſerved that this earneſt and humble ſupplication was uſually in old Services, and ſo is in ours, ſet immediately before *the Lords Prayer*, as a preparation to it, and very fitly: For as we cannot deviſe a more ſuitable preparation to prayer then this humble Petition of Mercy, and acknowledgement of our own miſery; ſo is there no Prayer whereto greater preparation is required then that Divine Prayer ſanctified by the ſacred Lips of our Lord, wherein we ſay, *Our Father*, &c. *Clem.* in *Conſt.* l. 7. c. 25. adviſes, when we ſay this prayer to be careful to prepare our ſelves ſo that we may in ſome manner be worthy of this divine Adoption to be the Sons of God; leſt if we unworthily call him Father, He upbraid us as he did the Jews, *Mal.* 1. If *I be your Father, where is mine Honour?* The Sanctity of the Son is the Honour of the Father. Indeed it is ſo great an Honor to call God *Our Father*,

1 *Joh.* 3: that we had need with all humility beg pardon of his Majesty, before we venture upon so high a title. Therefore our Mother the Church hath been careful to prepare us for this divine Prayer, sometimes by a confession of our sins and Absol. as at *Morning* and *Evening Service*; but most commonly by this short Litany: First, teaching us to bewail our unworthiness and pray for mercy, and then with an humble boldness to look up to Heaven and call God *our Father*, and beg further Blessings of Him.

* *VERSICLES and Answers.*

After the *Lords Prayer* follow short *Versicles* and *Answers* taken out of Holy Scripture, *Psalm* 85.7. *Psal.* 20. 10. *Psal.* 132. 9. *Psal.* 28.10. 2 *Kings* 20. 19. *Psalm* 51. 10, 11.

The Priest beginning and the people Answering, contending in an holy Emulation who shall be most devout in these short, but pithy Ejaculations, or Darts cast up to Heaven. Such short Ejacula-

Ejaculations were much uſed by the devout Brethren, which S. *Auguſtine* commends as the moſt piercing kind of prayer, *Ep.* 121. Such as theſe were, that of the *Leper*, S. Matth. 8. 1. *Lord, if thou wilt, thou canſt make me clean:* and that of the *Diſciples*, S. Matth. 8. 24. *Maſter ſave us, we periſh.* Short, but powerful, as you may ſee by our Saviours gracious acceptance of them.

And here I muſt further commend the Order of *ANSWERS* of the *PEOPLE* in all places of the *Service* where it ſtands. It refreſheth their attention, it teaches them their part at publick prayers, not to ſtand by and cenſure how well the Prieſt plays the Mouth of the Congregation. Laſtly, it unites the affections of them altogether, and helps to keep them in a league of perpetual amity. For if the Prophet *David* did think that the very meeting of men together in the houſe of God, ſhould make the bond of their love indiſſoluble, *Pſalm* 55. 15. How much more may we judge it reaſonable to hope that the like effects may grow in each of the people toward other, in

them all, towards the Prieſt, and in the Prieſt towards them; between whom there daily and interchangeably paſs, in the hearing of God himſelf, and in the preſence of his holy Angels, ſo many heavenly Acclamations, Exultations, Provocations, Petitions, Songs of comfort, Pſalms of praiſe and thankſgiving, in all which particulars, as when the Prieſt makes their ſuits, and they with one voice ſay, *Amen*, Or when he joyfully begins, and they with like alacrity follow, dividing betwixt them the Sentences, wherewith they ſtrive which ſhall moſt ſhew his own, and ſtir up others zeal to the glory of God, as in the *Pſalms* and *Hymns*; Or when they mutually pray for each other, the Prieſt for the people, and the people for him, as in the *Verſicles* immediately before the morning Collects; Or when the Prieſt propoſes to God the peoples neceſſities, and they their own requeſts for relief in every of them, as in the *Litany*: Or when he proclaims the *Law* of *God* to them, as in the *Ten Commandments*: they adjoyning an humble acknowledgement of their common

common imbecillity to the ſeveral branches thereof, together with the lowly requeſts for Grace to perform the things commanded, as in the *Kyries*, or *Lord have mercy upon us*, &c. at the end of each Commandment. All theſe Interlocutory Forms of ſpeech, what are they but moſt effectual, partly teſtifications, partly inflammations of all piety?

"*The Prieſt when he begins theſe ſhort "prayers is directed by the Rubrick to*
"STAND.

It is noted that the Prieſt in the holy offices is ſometimes appointed to *kneel*, ſometimes to *ſtand*. The Reaſon of this we ſhall here once for all enquire.

The Prieſt or Miniſter being a man of like infirmities with the reſt of the Congregation, a ſinner, and ſo ſtanding in need of grace and pardon, as well as the reſt, in all confeſſions of ſins, and penitential prayers, ſuch as the *Litany* is, is directed to beg his pardon and grace upon his knees. He being moreover a Prieſt or Miniſter of the moſt high God, that hath received from him an office & authority, ſometimes *ſtands*,

to ſignifie *that his office* and authority: which office of his may be conſidered, either in relation to God, or the people. As it relates to God, ſo he is Gods Embaſſador, 2 *Cor.* 5. 20. to whom is committed the *Miniſtery of Reconciliation*, in which reſpect he is to *Teach*, *Baptize*, *Conſecrate the holy Euchariſt*, *Bleſs and Abſolve the penitent*; and in all theſe acts of Authority, which he does in the name and perſon of Chriſt, he is to *ſtand*.

As his office relates to the people, ſo he is in their ſtead, for them appointed by God to offer up gifts and ſacrifices to God, particularly the ſacrifice of praiſe and thankſgiving, together with their prayers; ſo we read, *Heb.* 5. 1. *Every high prieſt or prieſt* (ſo the words are promiſcuouſly uſed, *Heb.* 8. 3, 4.) *taken from among men, is ordained for men*, or in their ſtead, *in things pertaining to God, to offer both gifts and ſacrifices for ſins*. Which definition of a Prieſt, belongs not only to a Prieſt of the Law, but alſo to a Prieſt or Miniſter of the Goſpel. For S. *Paul* from this definition proves that our *Lord Chriſt*, who was after the order of *Melchiſedeck*, not of *Aaron*, a Prieſt of the Goſpel

Goſpel, not of the Law, ought not call himſelf, v. 5. but was *appointed by God*, & moreover, that he *ought to have gifts and ſacrifices to offer*, Heb. 8. 3. *becauſe every High Prieſt, or* Prieſt, *is ordained to offer gifts and ſacrifices.* Theſe arguments of S. *Paul* drawn from this definition are fallacious and unconcluding, unleſs this be the definition of a Goſpel-Prieſt as well as a Legal. Seeing then that we muſt not conclude S. *Pauls* arguments to be unconcluding, we muſt grant, that the Miniſters of the Goſpel are appointed by God to offer up the ſacrifices of prayers and praiſes of the Church for the people, thus to ſtand betwixt God and them, and to ſhew this his office, in theſe ſervices he is directed to *ſtand.* By this we may ſee what advantage it is to the people, that their prayers are offered up by a Prieſt. For God having appointed him to this office, will certainly aſſiſt and accept his own conſtitution: and though the Miniſter be wicked, or undevout in his prayers, yet God, that will puniſh this neglect in himſelf, will certainly accept of his office for the people. Upon this

ground probably it was that God sent *Abimelech* to *Abraham* to pray for him, for he was a Prophet, *Genes.* 20. 7.

The Collects.

The Collects follow, which are thought by divers to be so called, either because they were made by the Priest, *super collectam populi*, over, or in behalf of the Congregation, meeting, or collection of the people; or rather, because the Priest doth herein *collect* the Devotions of the people, and offer them up to God; for though it hath been the constant practise from the beginning, for the people to bear a vocal part by their Suffrages and Answers in the publick service of God (which for that very reason was by the Ancients called *Common Prayer*, as may be gathered out of *Justin Martyr*, *Apol.* 2. S. *Aug.* Epist. 118. and others;) yet for the more renewing and strengthning of their earnestness, importunity, and as it were wrestling with God, and hope of prevailing, they desired that themselves and their devotions should

ſhould in the cloſe be recommended to God by the Prieſt, they all joyning their aſſent and ſaying *Amen* to it. And that is the reaſon why in many of the Collects, God is deſired to hear the petitions of the people (to wit, thoſe that the people had then made before the Collect) that they come in at the end of other devotions, and were by ſome of old called *Miſſæ*; that is to ſay, Diſmiſſions, the people being diſmiſſed upon the pronouncing of them and the Bleſſing, the Collects themſelves being by ſome of the Ancients called Bleſſings, and alſo *Sacramenta*, either for that their chief uſe was at the Communion, or becauſe they were uttered *Per Sacerdotem*, by one conſecrated to holy offices.

But it will not be amiſs to enquire more particularly what may be ſaid for theſe very Collects which we uſe, they being of ſo frequent uſe, and ſo conſiderable a part of the Devotion of our Church.

And firſt concerning their Authors and Antiquity, we may obſerve, that our Church endeavouring to preſerve,

not only the Spirit, but the very Forms (as much as may be, and in a known tongue) of ancient Primitive Devotion, hath retain'd these very Collects (the most of them) among other precious Remains of it: for we find by ancient testimony, that they were composed or ordered, either by S. *Ambrose*, *Gelasius*, or *Gregory* the Great, those holy Bishops and Fathers of the Church; and therefore having dayly ascended up to Heaven like Incense from the hearts and mouths of so many Saints in the Ages since their times, they cannot but be very venerable, and relish well with us, unless our hearts and affections be of a contrary temper.

Secondly, for the object of these Collects, they are directed to God in the Name of Jesus Christ our Lord, for so usually they conclude, and very fitly: For Christ is indeed the Altar upon which all our prayers are to be offered, that they may be acceptable; *Whatsoever ye shall ask the Father in my Name, he will give it you*, S. *John* 16. 23. And so it was the custom of old: *Itaque Orati-*

Orationes noſtras, vitam & Sacrificia, & omnia noſtra offerimus tibi Pater aſſidnè per Dominũ noſtrũ Jeſum Chriſtum, &c. Bernard. de *Amore Dei*, cap. 8. But yet we may obſerve that a few Collects are directed to Chriſt, and in the Litany ſome ſupplications to the holy Ghoſt, beſide that precatory Hymn of *Veni Creator* in the *Book* of *Ordination*, and that ſome Collects, eſpecially for great Feſtivals, conclude with this acknowledgement, *that Chriſt with the Father and the Holy Ghoſt, liveth and reigneth one God world without end.* And this ſeems to be done to teſtifie what the Scripture warrants, that although for more congruity we in the general courſe of our prayers go to the Father by the Son, yet that we may alſo invocate both the Son and the Holy Ghoſt, and that while we call upon one, we equally worſhip and glorifie all Three together. *Quia dum ad ſolius Patris perſonam honoris ſermo dirigitur, bene credentis fide tota Trinitas honoratur*, ſaith *Fulgentius*, *lib.* 2. *ad Monimum*.

Thirdly, for their Form and Proportion, as they are not one long continued

tinued prayer, but divers ſhort ones, they have many Advantages to gain eſteem: The Practiſe of the Jews of old, in whoſe preſcribed Devotions we find a certain number of ſeveral prayers or Collects to be ſaid together, the example of our Lord in preſcribing a ſhort form; the judgement and practiſe of the Ancient Chriſtians in their Liturgies, and S. *Chryſoſtome* among others commends highly ſhort and frequent Prayers with little diſtances between, *Hom.* 2. *of Hanna*, ſo doth *Caſſian* alſo, and from the judgement of others that were much exerciſed therein. 2. Lib. cap. 10. de *Inſtitut. Cœnob.* And laſtly, as they are moſt convenient for keeping away coldneſs, diſtraction and illuſions from our devotion; for what we elſewhere ſay in praiſe of ſhort Ejaculations is true alſo concerning Collects, and that not only in reſpect of the Miniſter, but the people alſo, whoſe minds and affections become hereby more erect, cloſe and earneſt by the oftner breathing out their hearty concurrence, and ſaying all of them *Amen* together at the end of each Collect.

Fourth-

Fourthly, the Matter of them is moſt Excellent and remarkable: It conſiſts uſually of two parts: An humble acknowledgement of the Adorable Perfection and Goodneſs of God, and a congruous petition for ſome benefit from him. The firſt is ſeen not only in the Collects for Special Feſtivals or benefits; but in thoſe alſo that are more general; for even in ſuch, what find we in the beginning of them but ſome or other of theſe and the like acknowledgements? *That God is Almighty, everlaſting, Full of Goodneſs and pity, the Strength, Refuge and Protector of all that truſt in him, without Whom nothing is ſtrong, nothing is Holy, no continuing in ſafety, or Being, that ſuch is our weakneſs and frailty that We have no power of our ſelves to help our ſelves, to do any good, to ſtand upright, cannot but fall; That we put no truſt in any thing that we do, but lean only upon the help of his heavenly Grace, That he is the Author and giver of all good things, from whom it comes that We have an hearty deſire to pray or do him any true or laudable Service, that he is always*

more

more ready to hear then we to pray, and to give more then we desire or deserve, having prepared for them that love him such good things as pass mans understanding.

These, and the like expressions can be no other then the breathings of the Primitive Christians, who with all self-denial made the grace of God their Hope, Refuge, Protection, Petition, and Profession against all proud Hereticks and Enemies of it: And the Petitions which follow these humble and pious acknowledgements and praises are very proper, holy and good, which will better appear, if we consider the matter of each Collect apart.

The first in order among the Collects is that *for the day*. Now as on every day or season there is something more particularly commended to our meditations by the Church, so the first Collect reflects chiefly upon that, though sometimes more generally upon the whole matter of the *Epistle* and *Gospel*, desiring inspiration, strength and protection from God Almighty, in the practise and pursuance of what is

set

ſet before us. But concerning the matter of the Collects for the day, is ſpoken afterward in the particular account that is given of each *Epiſtle*, *Goſpel* and *Collect*.

The ſecond Collect is for *Peace*, according to S. *Pauls* direction, 1 *Tim.* 2. and *Orbem Pacatum*, that the World might be quiet, was ever a clauſe in the Prayers of the Primitive Church; and good reaſon: For Peace was our Lords Legacy, My peace I leave with you, his New-years-gift, *Pax in terris*, *Xenium Chriſti*, he prayed for peace, paid for peace, wept for it, bled for it: Peace ſhould therefore be dear to us, all kind of peace, outward peace and all: for if there be not a quiet and peaceable life, there will hardly be godlineſs and honeſty, 1 *Tim.* 2. This Collect then is fit to be ſaid dayly, being a prayer for peace, and ſo is that which follows.

The third *for Grace* to live well: for if there be not peace with God by an holy life, there will never be peace in the World. No Man can ſo much as think a good thought, much leſs lead

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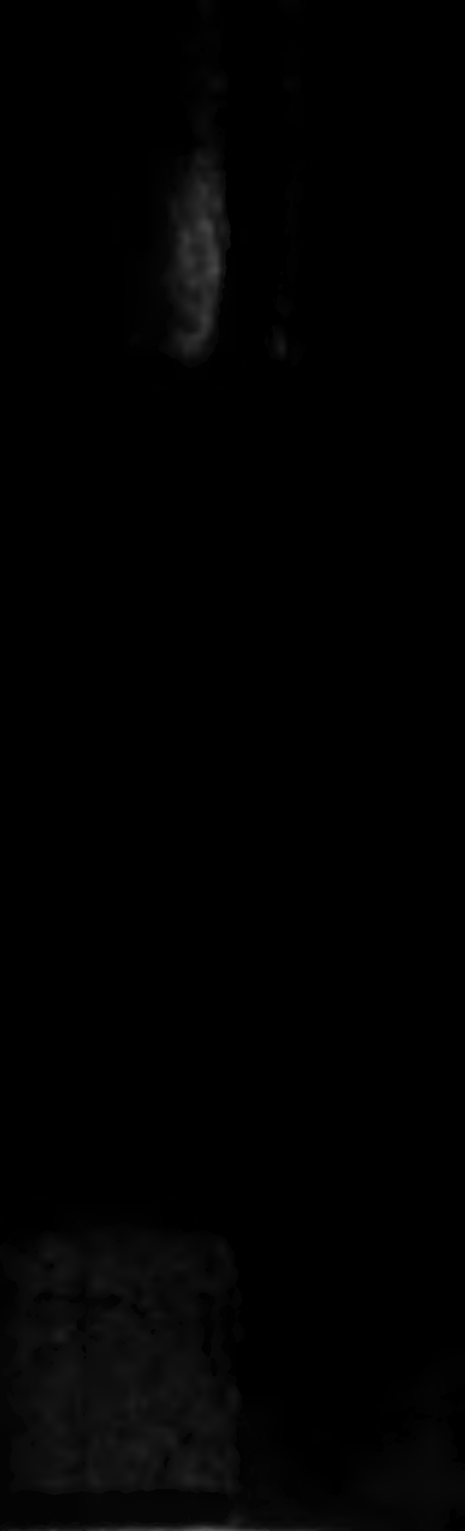


a godly life without the grace of God; therefore that is also pray'd for, together with Gods protection for the day or night following.

Then the Prayers — according to S. *Paul*, 1 *Tim.* 2. who exhorts *that Prayers and Supplications be made for all men*. In particular for Kings, and the Reason he there gives, sufficiently shews the necessity of Praying particularly and especially for them; namely, that we may lead a quiet and peaceable life in all godliness and honesty: which can hardly be done if they do not help towards it. For as the Son of *Syrach* says, *Chap.* 10. 2. *As the Judge of the people is himself, even so are his officers, and what manner of man the Ruler of the City is, such are all they that dwell therein.* A good *Josiah*, *Hezekiah*, or *David*, promote religion and honesty and the right worship of God among the people; but a *Jeroboam* by setting up Calves in *Dan* and *Bethel*, makes all the people sin.

After this follows a prayer for the *Church*, excellently described by *Bishops*, *Curates*, and *the people committed*

to

to their Charge.] By Curates here are not meant Stipendaries, as now it is uſed to ſignifie, But all thoſe whether Parſons or Vicars, to whom the Biſhop, who is the chief Paſtor under Chriſt, hath committed the cure of ſouls of ſome part of his flock, and ſo are the Biſhops Curates. The Biſhop with theſe Curates, a flock or Congregation committed to their charge, make up a Church. For according to our Saviours definition, a Church is a *Shepherd, and his Sheep that will hear his voice*; to which S. *Cyprians* deſcription agrees, *Ep.* 69. *Illi ſunt Eccleſia, plebs Sacerdoti adunata, & Paſtori ſuo grex adhærens.* "The Church is a Con-"gregation of Believers united to their "Biſhop, and a Flock adhering to their "Shepherd; whence you ought to know, ſays he, that *the Church is in the Biſhop, and the Biſhop in the Church, and they that are not with the Biſhop, are not in the Church.* Now becauſe the Biſhops are the guids and governours of the Church, ſo that all acts of the Church are ordered and directed by them, as the ſame *Cyprian* ſays, therefore

fore the Cuſtom of the Church always was, and not without reaſon, to pray particularly by name for their Biſhop, as they did for the King.

To make this Church, to gather it from among Infidels and Heathens, and to preſerve it from all her ſubtile and potent enemies, *by the healthful Spirit of his grace*, is an act of as great power, and a greater miracle of Love, then to create the world. *Although thou beeſt wonderful, O Lord, in all thy works, yet thou art believed to be moſt wonderful in thy works of piety and mercy*, Says S. *Auguſtine*, and therefore the preface is ſuitable, **Almighty God which only worketh great marvails, ſend down upon** *thy Church*, **Biſhops, Curates, and the Congregation committed to their charge, the healthful ſpirit of thy grace.**

The BLESSING.

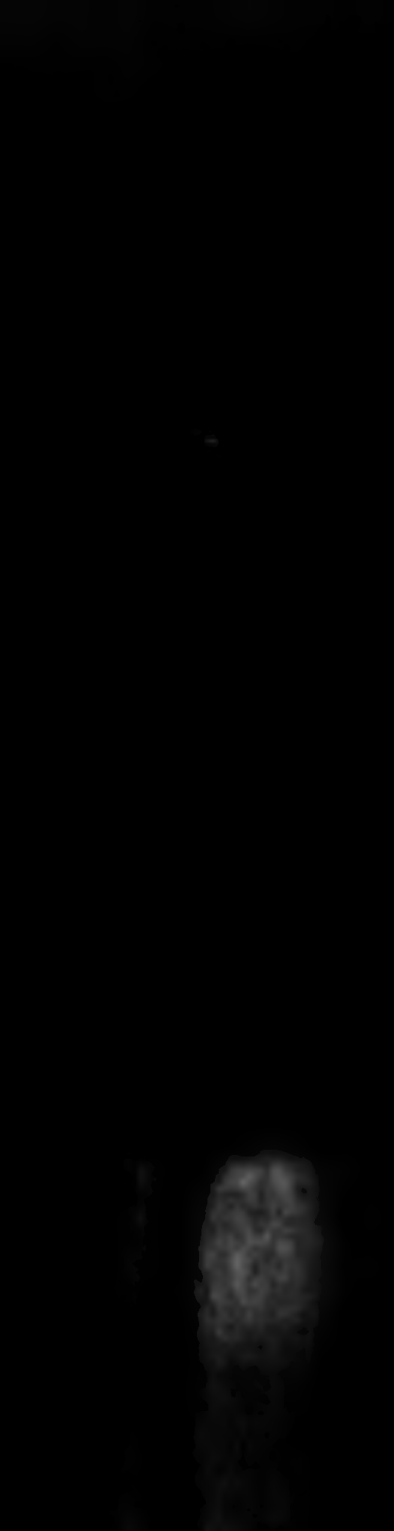
We end our Service with a BLESSING, which is to be pronounced by *the Biſhop, if he be preſent.* See the Rubrick before the Bleſſing in the *Communion*-Service. Then the Prieſt or Biſhop,

Biſhop, if preſent, ſhall let them depart with this Bleſſing. This is order'd for the honour of the Biſhops authority, *Heb.*7. 7. *Without contradiction the leſs is bleſſed of the greater.*

Therefore bleſſing being an act of Authority, the Biſhop ought not to be bleſt by the Prieſt, but the Prieſt by the Biſhop.

This bleſſing of the Biſhop or Prieſt was ſo highly eſteem'd in the Primitive times, that none durſt go out of the Church till they had received it, according to the *Councils* of *Agatha*, *Can.* 31. in the year 472. and *Orleance the third*, *Can.* 22.

And when they received it, they did it *kneeling or bowing down their heads.* And the Deacon, to prepare them to it, was wont to call out immediately before the time of the Bleſſing in ſuch words as theſe, *Bow down your ſelves to the Bleſſing*, *Chryſoſt. Liturg.* The *Jews* received it after the ſame manner, *Eccleſ.*c. 50. v.23. *When the ſervice was finiſhed, the high Prieſt went down, and lifted up his hands over the Congregation to give the bleſſing of the Lord with his lips,*



lips, and they bowed down themſelves to worſhip the Lord, that they might receive the Bleſſing from the Lord the moſt high. And doubtleſs did we conſider the efficacy and vertue of this bleſſing of Prieſt or Biſhop, we could do no leſs then they did. For it is God from Heaven that bleſſes us by the mouth of his Miniſter. We have his word for it, *Numbers* 6.22. *And the Lord ſpake to* Moſes, *ſaying, Speak to* Aaron *and his ſons, ſaying, On this wiſe ſhall ye bleſs the children of Iſrael. The* Lord *bleſs thee,* &c. *And they ſhall put my name upon the children of Iſrael,* and *I will bleſs them.* And the ſame promiſe of Gods aſſiſtence, and ratifying the Prieſts Bleſſing, we have in the Goſpel, S. *Matth.* 10.13. S. *Luke* 10. 5. where our Saviour charges his Apoſtles and Diſciples that into whatſoever houſe they enter they ſhould *ſay*, not pray; *ſay* with authority, *Peace be to this houſe*, and (not, if your prayers be fervent, or if they in the houſe joyn in prayer with you, but) *if the Son of Peace be there*; that is, if he that dwells in the houſe hinders not, nor reſiſts your bleſſing, if he be a perſon capable

pable of ſo much good as your bleſſing; (for this is ſignified by this Hebrew phraſe, *Son of peace*,) *your peace ſhall reſt upon him*: but if he be not ſuch a ſon of peace, *your bleſſing ſhall return to you again*, which it could not be ſaid to do, unleſs vertue together with the bleſſing had gone out from them.

The *EVENING SERVICE* differs little or nothing from the Morning, and therefore what hath been ſaid concerning the Morning office, may be applyed to that.

The LITANY.

Litany ſignifies an humble, an earneſt Supplication. Theſe Forms of prayers call'd Litanies, (wherein the people are more exerciſed then in any other part of the Service, by continual joyning in every paſſage of it,) are thought by ſome to have been brought into the Church about four hundred years after Chriſt, in times of great calamity, for the appeaſing of Gods wrath. True it is, that they are very ſeaſon-

ſeaſonable prayers in ſuch times, and therefore were by *Gregory* and others uſed in their Proceſſions, for the averting of Gods wrath in Publick calamities, but it is as true, that they were long before that time, even in the firſt Services that we find in the Church, uſed at the Communion-Service, and other Offices, as Ordination of Prieſts, and the like: witneſs *Clem. Conſt.* l. 8. c. 5, 6, 10. where we find the Deacon miniſtring to the people, and directing them from point to point what to pray for, as it is in our Litany, and the people are appointed to anſwer to every Petition, *Domine miſerere*, Lord have mercy. And in all Liturgies extant, (as Mr. *Thorndike* hath well obſerved in his Book of *Religious Aſſemblies*,) the ſame Allocutions or προσφωνήσεις, which are indeed Litanies, may be ſeen. And S. *Aug.* Ep. 119. c. 18. tells us of the Common Prayers, which were indicted or denounced by the voice of the Deacon. All which make it probable, that the practiſe of Litanies is derived from the Apoſtles, and the cuſtom of their time. And

S. *Chryſ.*

S. *Chryſ.* in *Rom.* c. 8. ſeems to aſſert the ſame: For upon that verſe, *We know not what we ſhould pray for as we ought, but the ſpirit helps our infirmities*, he ſays thus; In thoſe days amongſt other miraculous gifts of the Spirit, this was one, *Donum precum*, the gift of making prayers for the Church, to help the ignorance of the people that knew not what to pray for as they ought; he that had this gift, ſtood up, and prayed for the whole Congregation, and taught them what to pray for: whoſe Office now the Deacon performs: *viz.* by directing them from point to point, what to pray for. To every of which Petitions, ſays *Clem.* above cited, the people were to anſwer, *Domine Miſerere.* This continual joyning of the people in every paſſage of it, tends much both to the improving and evidencing that fervour and intention, which is moſt neceſſary in prayers. Hence was it that theſe Forms of prayers, (where the peoples devotion is ſo often excited, quickned, and exerciſed by continual Suffrages, ſuch as *Good Lord deliver us*; *We beſeech*

ſeech thee to hear us good Lord,) were called ἐκτενεῖς δεήσεις, earneſt or intenſe Petitions. In which, if they were reliſhed aright, the earneſt and vehement devotion of Primitive times, ſtill breaths; and in theſe prayers, if ever, we pray with the Spirit.

Concerning the Litany of our Church, we may boldly ſay, and eaſily maintain it, that there is not extant any where; 1. A more particular excellent enumeration of all the Chriſtians either private or Common wants; Nor 2. A more innocent, blameleſs form, againſt which there lies no juſt exception; Nor 3. A more Artificial Compoſure for the raiſing of our devotion, and keeping it up throughout, then this part of our Liturgy.

In the beginning it directs our *prayers* to the right object, the Glorious TRINITY. For neceſſary it is, that we ſhould know whom we worſhip. Then it proceeds to *Deprecations*, or prayers againſt evil; laſtly, to *Petitions* for good. In the *Deprecations*, as right method requires, we firſt pray againſt ſin, then againſt puniſhment; becauſe ſin is the greateſt

greateſt evil. From all which we pray to be delivered by the holy actions and paſſions of CHRIST, the only merits of all our good. The like good order is obſerved in our *Petitions* for good. Firſt, we pray for the *Church Catholick*, the common mother of all Chriſtians; then for *our own Church*, to which, next the Church Catholick, we owe the greateſt obſervance and duty. And therein, in the firſt place for the principal members of it, in whoſe welfare the Churches peace chiefly conſiſts. After this we pray particularly for thoſe ſorts of men that moſt eſpecially need our prayers, ſuch amongſt others, as thoſe whom the Law calls *miſerable perſons*.

The Litany is not one long continued prayer, but broken into many ſhort and pithy Ejaculations: that the intention and devotion which is moſt neceſſary in prayer, may not be dull'd and vaniſh, as in a long prayer it is apt to do; but be quickned and intended, by ſo many new and quick petitions; and the nearer to the end, the ſhorter and livelier it is, ſtrengthning our devotions by raiſing in us an apprehenſion of

our misery and distress, ready, as it were, to sink and perish; and therefore crying out as the Disciples did, *Master, save us, we perish*: **O Lamb of God hear us, O Christ hear us, Lord have mercy upon us.** Such as these are the active, lively spirited prayers, ἐνεργούμεναι, which S. *James* mentions and tells us, *avail much*, S. *James* 5. 16.

The *Doxology*, or *Glory be to the Father*, &c. is much used in our Service, after Confession, after *Athanasius*'s Creed, and especially after each Psalm and Canticle, as a most thankful adoration of the holy Trinity, upon reflection on the matter going before, and therefore is very fitly divided betwixt the Priest and people in saying it, according as the matter going before was; and it is in those places said *standing*, as the most proper posture for thanksgiving or Adoration. Here in the Litany, it is said in a way somewhat different; for after that the Priest and people have in the supplications afore-going besought God that He would arise, help and deliver them, as he did their fore-fathers of old, for his

his Names ſake and Honour, the Prieſt does Collect-wiſe ſum up This; praying, that by ſuch deliverances, all glory may redound to God the Father, Son, and Holy Ghoſt, as it was in the beginning, is now and ever ſhall be, *&c.* the people anſwering only, *Amen*, as it were after a *Collect*, and continuing *kneeling*; becauſe both this, as it is here uſed, and other parts of the Litany before and after, are matters of humble ſupplication, and ſo moſt fit to be tendred to God in that poſture.

In the former part of the Litany, the Prieſt hath not a part ſo proper but that it may be ſaid by a Deacon or other, and it uſeth to be ſung by ſuch in Cathedral and Collegiate Churches and Chappels, and both it and all other our alternate Supplications, which are as it were the Leſſer Litanies, do much reſemble the ancient Prayers indicted by the Deacons, as we have ſaid; but in the latter part of the Litany, from the Lords prayer, to the end, the Prieſt hath a part more peculiar, by reaſon of the eminency of that prayer, and that other Collects follow, wherein the

Prieſt doth recommend again the petitions of the people to God (as in that prayer, *We humbly beſeech thee, O Lord, mercifully to look upon our infirmities,* &c.) and Solemnly offers them up to God in the behalf of the people, to which the people anſwer, *Amen*: and therefore theſe Collects after the Litany, though the matter of them hath been prayed for before particularly in the Supplications foregoing, may be ſaid, without the charge of needleſs Tautology, for here the Prieſt does by vertue of his ſacred Office, ſolemnly offer up and preſent to God theſe petitions of the people, as it was uſually done in ancient Liturgies; Praying God to accept the peoples Prayers as he doth more then once in S. *Chryſoſt.* Liturgy, particularly in that Prayer which we have out of it in our Litany. For when the Deacon hath (as we have obſerved) miniſtred to the People ſeveral Petitions, to which they anſwer, *Lord have mercy*, Litany-wiſe, then the Prieſt Collect-wiſe makes a Prayer to God to accept the peoples petitions, the Deacon in the mean time proceeding

ceeding to dictate to the people more Supplications, which the Prieſt in another Collect offers up to God Solemnly, but ſecretly, ſo that though in ſome of thoſe Collects the Prieſt at the Latter end, ſpake out ſo that the people might hear and anſwer, *Amen*, or *Glory be to the Father*, or the like, (which they might well do, for though the Prayer were ſaid by the Prieſt ſecretly, yet it was preſcribed, and ſuch as the people knew before-hand) yet ſome of them were ſaid throughout ſecretly by the Prieſt, to which the people were not required to make any Anſwer.

The reaſon of theſe *Secreta*, ſecret prayers ſaid by the Prieſt, may be partly for variety to refreſh the people, but chiefly, as I conceive, that by this courſe the people might be taught to underſtand and reverence the office of the Prieſt, which is to make an atonement for the people, and to preſent their prayers to God, by that very offering of them up, making them more acceptable to God. All which depends, not upon the peoples conſent or confir-

mation of his office, but upon Gods alone appointment and inſtitution; who hath ſet him apart to theſe offices of offering gifts and Sacrifices for the people, *Heb.* 5. 1. And therefore as it was appointed by God, that when *Aaron* by his Prieſtly office was to offer for the people and make an atonement for them, none of the people were to be preſent, *Lev.* 16. 17. So the Church ordered that at ſome times, when the Prieſt was making an atonement for the people, and offering up for them and the acceptation of their prayers, the Merits and Paſſion of Chriſt, none ſhould ſeem actually to aſſiſt, but the Prieſt ſhould ſay it μυστικῶς, ſecretly and myſtically. Yet leſt the people ſhould be unſatisfied, and ſuſpicious that the Prieſt had neglected this his office, which they could not be aſſured that he had performed, becauſe it was done ſecretly; therefore the Church appointed that the Prieſt ſhould at the end of the Service come down from the Altar, and ſtanding behind the Pulpit in the midſt of the people ſay aloud a prayer, (call'd εὐχὴ ὁπισθάμβω-

Goar. p. 154.) which was a ſum or Compendium of all that the people had before petitioned for, which he then ſolemnly offered up to God.

The *Church* of *England* is generally in her Common Prayers, as for an humble, ſo for an audible voice, eſpecially in the Lords Prayer, appointing it to be ſaid, in the Rubrick before it, with a *loud*, that is, an *audible* voice, not ſecretly; and this, for the more earneſt repetition of ſo divine words, and to make them more familiar to the people. But though this Church does not order the Prieſt to ſay theſe prayers ſecretly, yet ſhe retains the ſame order of offering up by the Prieſt in Collects, following the peoples foregoing ſupplications.

The Litany is appointed in the *Rubricks* to be read *Wedneſdays* and *Fridays*, the days kept in the *Greek Church* for more ſolemn Faſts, becauſe the *Bridegroom* was then taken from us, being ſold by *Judas* on Wedneſday, and murdered on Friday, *Epiphan. adv. Aërium.* And though our Church in imitation of the Weſtern hath chang'd the

Wedneſday-faſt to Saturday, yet in memory of the Eaſtern cuſtom, ſhe ſtill appoints the Litany to be uſed upon Wedneſday.

Friday was both in Greek Church and Latine a Litany or Humiliation-day, and ſo is kept in ours: And whoſoever loves to feaſt on that day rather then another, in that holds not communion with the ancient Catholick *Church*, but with the *Turks*, who in contumelie of Chriſt crucified, Feaſt that day. *Chemnit. in* 3. *prec.*

Of HOLY-DAYES.

HOly in Scripture phraſe is all one with ſeparate or ſet apart to God, and is oppoſed to common. *What God hath cleans'd, that call not thou common*, *Acts* 10. 15. Holy-days then are thoſe which are taken out of common days, and ſeparated to Gods holy ſervice and worſhip, either by Gods own appointment, or by holy Churches Dedication. And theſe are either Faſting and Penitential days (for there is a holy Faſt,

Faſt, *Joel* 2. as well as a holy Feaſt, *Nehem.*8.10.) ſuch as are *Aſh-Wedneſday*, *Good-Friday*, and the whole week before *Eaſter*, commonly called the *Holy-Week*, which days holy Church hath dedicated to Gods ſolemn worſhip, in religious faſtings and prayers. Or elſe holy Feſtivals which are ſet apart to the ſolemn and religious commemoration of ſome eminent mercies and bleſſings of God. And amongſt theſe Holy-days, ſome are higher days then other, in regard of the greatneſs of the bleſſing commemorated, and of the ſolemnity of the ſervice appointed to them. So we read, *Lev.*23. 34, &c. The Feaſt of *Tabernacles* was to continue ſeven days, but the *firſt* and the *eight* were the higheſt days, becauſe then were the moſt ſolemn Aſſemblies.

This ſanctification or ſetting apart of *Feſtival-days*, is a token of that thankfulneſs, and a part of that publick honour which we owe to God for admirable benefits; and theſe days or Feaſts ſo ſet apart are of excellent uſe, being, as learned *Hooker* obſerves, the

1. Splendor and outward dignity of our Religion.

2. Forcible witneſſes of ancient truth.

3. Provocations to the exerciſe of all piety.

4. Shadows of our endleſs felicity in Heaven.

5. On earth, everlaſting records, teaching by the eye in a manner, whatſoever we believe.

And concerning particulars. As the *Jews* had their *Sabbath*, which did continually bring to mind the former World finiſhed by Creation; ſo the *Chriſtian* Church hath her *Lords* days or *Sundays* to keep us in perpetual remembrance of a far better World begun by him who came to reſtore all things to make Heaven and Earth new. The reſt of the holy Feſtivals which we celebrate have relation all to one Head CHRIST. We begin therefore our Eccleſiaſtical year (as to ſome accounts, though not as to the order of our ſervice) with the glorious *Annunciation* of his Birth by Angelical meſſage. Hereunto are added his bleſſed

ſed *Nativity* it ſelf, the myſtery of his *legal Circumciſion*, the Teſtification of his true Incarnation by the *Purification* of his bleſſed Mother the Virgin *Mary*: his glorious *Reſurrection* and *Aſcenſion* into Heaven, the admirable ſending down of his *Spirit* upon his choſen.

Again, for as much as we know that CHRIST hath not only been manifeſted *great in himſelf*, but *great* in other *his Saints alſo*; the days of whoſe departure out of this world are to the Church of Chriſt, as the birth and coronation-days of Kings or Emperors; therefore eſpecial choice being made of the very flower of all occaſions in this kind, there are annual ſelected times to meditate of Chriſt glorified in *them*, which had the honour to ſuffer for his ſake, before they had age & ability to know him, namely, the bleſſed *Innocents*: glorified in them which knowing him as S. *Stephen*, had the ſight of that before death, whereinto ſuch acceptable death doth lead: glorified in thoſe *Sages of the Eaſt*, that came from far to adore him, & were conducted by *ſtrange light*: glorified in the

ſecond *Elias* of the World, ſent before him to prepare his way: glorified in every of thoſe *Apoſtles* whom it pleaſed him to uſe as founders of his kingdom here: glorified in the Angels, as in S. *Michael*: glorified in *all* thoſe *happy ſouls* that are already poſſeſt of bliſs.

Beſides theſe, be four days annext to the Feaſts of *Eaſter* and *Whitſunday*, for the more honour and enlargement of thoſe high ſolemnities. Theſe being the days which the Lord hath made glorious, *Let us rejoyce and be glad in them.* Theſe days we keep not in a ſecret Calendar, taking thereby our private occaſions as we liſt our ſelves, to think how much God hath done for all men: but they are choſen out to ſerve as publick memorials of ſuch mercies, and are therefore clothed with thoſe outward robes of holineſs, whereby their difference from other days may be made ſenſible, having by holy Church a ſolemn Service appointed to them.

Part of which Service are the *Epiſtles* and *Goſpels*: of which in the firſt place we ſhall diſcourſe, becauſe theſe are

are peculiar and proper to each ſeveral Holy-day, the reſt of the Service for the moſt part being common to all.

Concerning theſe, two things are deſigned.

1. To ſhew the Antiquity of them.

2. Their fitneſs for the day to which they belong, or the reaſon of their choice.

Concerning the Antiquity of *Epiſtles* and *Goſpels*, it will be ſufficient once for all, to ſhew that the uſe of them in the Chriſtian Church was ancient. Concerning the antiquity of the days themſelves, to which the Epiſtles and Goſpels appertain, it will be fit to be more particular.

That the uſe of Epiſtles and Goſpels peculiar to the ſeveral Holy days was ancient, appears firſt by ancient Liturgies: Secondly by the teſtimony of the ancient Fathers. Let S. *AUGUSTINE* teſtifie for the Latin Church, in his Preface to his Comment upon the Epiſtle of Saint *John*, and in his X. Sermon *De verb. Apoſt.* We heard firſt, ſays he, the Apoſtolical Leſſon, then we ſung a Pſalm

Pſalm, after that the Goſpel was read: Now let S. *CHRYS.* teſtifie for the Greek, *Hom.* 19. in cap. 9. *Act.* The Miniſter ſtands up, and with a loud voice calls, [*Let us attend*:] then the Leſſons are begun; which Leſſons are the Epiſtles and Goſpels (as appears in his Liturgy) which follow immediately after the Miniſter hath ſo call'd for attention.

The fitneſs of the Epiſtle and Goſpel for the day it belongs to, and the reaſon of the choice will plainly appear, if we obſerve that theſe holy Feſtivals and Solemnities of the Church, are, as I have touch'd before, of Two Sorts; The more high days, or the reſt: The *Firſt* commemorate the ſignal Acts or Paſſages of our Lord in the Redemption of mankind, His incarnation and Nativity, Circumciſion, Manifeſtation to the Gentiles, his Faſting, Paſſion, Reſurrection, and Aſcenſion, the ſending of the Holy Ghoſt, and thereupon a more full and expreſs manifeſtation of the ſacred Trinity. The *Second* ſort is of Inferiour days that ſupply the Intervals of the greater, ſuch

ſuch as are either the remaining Sundays, wherein without any conſideration of the ſequence of time (which could only be regarded in great Feaſts) the holy Doctrine, Deeds and Miracles of our Lord are the chief matters of our meditations; or elſe the other Holy-days, of which already hath been ſpoken. And for all theſe Holy Times we have Epiſtles and Goſpels very proper and ſeaſonable; for not only on high and ſpecial days, but even in thoſe alſo, that are more general and indifferent, ſome reſpect is had to the ſeaſon, and the holy affections the Church then aims at, as Mortification in Lent, Joy, Hope, newneſs of Life, *&c.* after Eaſter; the Fruits and Gifts of the Spirit and preparation for Chriſts Second coming in the time between Pentecoſt and Advent. But theſe things I ſhall ſhew in the Diſcourſe of the Holy-days ſeverally. As for the Leſſons, although they have another Order, and very profitable, being for each day of the week, following uſually the method of Chapters, and taking in the Old Teſtament alſo (the Communion

nion dealing chiefly with the New as moſt fit for the nature of that Service) yet in them alſo regard is had to the more ſolemn times by ſelect and proper readings, as hath been ſhew'd. This being the Churches Rule and Method (as ſhe hath it from the Apoſtle) *that all things be done unto edifying*, that we may be better acquainted with God, and with our ſelves, with what hath been done for us, and what is to be done by us. And this Viſible as well as Audible preaching of Chriſtian Doctrine by theſe Solemnities and Readings in ſuch an admirable Order, is ſo apt to infuſe by degrees all neceſſary Chriſtian knowledge into us, and the uſe of it to the ignorant is ſo great, *that it may well be feared* (as a Reverend Perſon hath forewarned) that *When the Feſtivals and Solemnities for the Birth of Chriſt, and his other famous paſſages of life, and death, and Reſurrection, and Aſcenſion, and Miſſion of the Holy Ghoſt, and the Leſſons, Goſpels (and Collects) and Sermons upon them, be turned out of the Church, together with the Creeds alſo, 'twill not be in the power*

of

of Weekly Sermons on ſome head of Religion to keep up the knowledge of Chriſt in mens hearts, &c. And no doubt for this and other good Reaſons which he gives us, it was that the primitive Chriſtians were ſo exact and Religious in theſe Solemnities and Meditations on the occaſions of them, and therefore the Sermons of the Fathers were generally on the Readings of the Day, as hereafter is ſhewed. And we have from another the like hand thus: *The Bleſſings of God whereof theſe Solemnities renew the Remembrance are of that Eſteem to the Church, that we are not able to expreſs too much thankfulneſs in taking that occaſion of Solemnizing his Service. And the greateſt part of Chriſtians are ſuch as will receive much improvement in the principal Myſteries of our Faith by the Senſible inſtruction which the Obſervation of ſuch Solemnities yieldeth. The remembrance of the Birth, the Sufferings, the Reſurrection of Chriſt, the Coming of the holy Ghoſt, the Converſion of the Gentiles by ſending the Apoſtles, the way made before his coming by the Annunciation of the Angel*

Angel and the Coming of the Baptist, as it is a powerful mean to train the more ignorant sort in the Understanding of such great Mysteries, so it is a just occasion for all sorts to make that a particular time of Serving God upon which we Solemnize those great works of his. See Doctor Hammonds *View of the Directory, pag.* 38. Mr. Thorndyke of *publick Assemblies, pag.* 256. and what we have above said concerning the excellent use of Festival days at pag. 105.

The same Method shall be observed in this Discourse of Holy-days, which the Service-Book uses: not that in the Title-Page in the beginning of the book (which perhaps reckons for Holy-days only those days in which we are solemnly to worship God, and also to rest from usual labour) but that in the Services appointed by the Book which adds over and above, that old Catalogue of Holy-days, S. *Paul*, and Saint *Barnabas*, *Ash-Wednesday*, and the *Holy Week*, All which must be reckoned for Holy-days in the Churches account, because they have Holy-day service; Epistles

piſtles and Goſpels, and Second-ſervice appointed to them, though there be no Law that inflicts a penalty upon them that do their uſual works upon thoſe days, they being only deſired to be preſent at the Churches ſervice at the Hours appointed.

Of ADVENT Sundays.

THe principal Holy-days as *Chriſtmas*, *Eaſter*, and *Whitſunday*, have ſome days appointed to attend upon them; ſome to go before, ſome to come after: as it were to wait upon them for their greater ſolemnity.

Before *Chriſtmas* are appointed four *Advent Sundays*, ſo called, becauſe they are to prepare us for Chriſt his Advent or *coming* in the fleſh. Theſe are to Chriſtmaſs-day, as S. *John Baptiſt* to Chriſt forerunners to prepare for it, and point it out.

Firſt

First Sunday Adv.

The Gospel S. *Matth.* 21. 1. seems at first more proper to Christs Passion then his Birth; yet is it read now principally for those words in it, *Blessed is he that cometh in the Name of the Lord.* That is, Blessed is he for *coming* in the Flesh, the cause of all our joy, for which we can never say enough, *Hosannah in the Highest.*

The Epistle labours to prepare us to behold with joy this rising Sun, bidding us awake from sleep, according to the Prophet *Esay*, 60. 1. Arise, and shine, for thy light *is come.*

The Collect is taken out of both, and relates to both; the first part of it is clearly the words of the Epistle, *That we may cast away the works of darkness, and put upon us the armour of light.* That which follows, *In the time of this mortal life, in the which thy Son Jesus Christ came to visit us,* in effect is the same with that in the Epistle: Let us put off the works of darkness, *&c.* because the night is spent, the day is at hand, and our

our ſalvation is near; that is, our Saviour Chriſt, the light of the world is coming into the world to *viſit us in great humility*, according to the Prophet, *Zach.* 9. 9. which the Goſpel records, *Tell ye the daughter of Sion* (to her great joy) that behold *Her King comes unto her, meek*, (or in great humility) *ſitting upon an Aſſe.*

2. *Sunday Adv.*

The Goſpel treats of Chriſts ſecond *coming* to judgement, an excellent meditation to prepare us for the welcome and joyful entertainment of Chriſts firſt coming. A Saviour muſt needs be welcome to him that is afraid of damnation.

The Epiſtle mentions the firſt coming of our Lord, for the ſalvation even of the Gentiles, that is of us, for which all praiſe is by us to be given to him. *Praiſe the Lord all ye Gentiles, and laud him all ye nations together.*

The *Collect* is taken out of the Epiſtle; and though it ſeems not to relate to the day, yet is it an excellent prayer for

for all times, and so not unseasonable for this.

3. *Sunday Adv.*

The Epistle mentions the second *coming* of Christ; the Gospel, the first. The Collect prays for the benefit of this light.

This week is one of the Four Ember weeks, concerning which see after the first Sunday in Lent.

4. *Sunday Adv.*

The Epistle and Gospel set Christ, as it were, before us, not propheſied of, but being even at hand, yea standing among us; pointing him out as S. *John Baptist* did to the *people*; *Behold the Lamb of God that takes away the sins of the world.*

The Collect prays most earnestly and passionately to him, to succour us miserable sinners.

Feast of CHRISTMAS-*day.*

THe Epistle, Gospel, and Collect are plainly suitable to the day, all mentioning

tioning the birth of Chriſt. Beſides, this Feaſt hath proper Pſalms, in which ſome Verſes are peculiar to the day, as will appear, if they be well conſidered. The *Firſt Pſalm* for the *Morning Service*, is the 19. *The heavens declare the glory of God*; very ſuitable to the Feaſt, for at His Birth a new Star appeared which declared his Glory and Deity ſo plainly, that it fetcht the Sages of the Eaſt to come and worſhip him, S. *Mat.* 2. *Where is he that is born King of the Iews? for We have ſeen his Star in the Eaſt, and are come to worſhip him.*

The *Second Pſalm* for the *Morning* is 45. Which, at the beginning of it is a Genethliack or Birth-ſong of Chriſt, *The faireſt of the children of men*, v. 3. And of his mighty ſucceſs in ſubduing the Devil and the world by *the word of truth, of meekneſs and righteouſneſs*, verſe 5, *&c.*

The third is *Pſal.* 85. which is principally ſet for the Birth of Chriſt. For it is a thankſgiving to God for ſending a Saviour, which ſhould ſave his people from their ſins, the greateſt captivity that is; and therefore cannot properly

perly be meant of any but Christ, who was therefore call'd *Jesus, because he should save his people from their sins*, S. *Matth.* 1.21. And so the Primitive Church understood it, and therefore selected it out as a part of their Office for this day, as being proper and pertinent to the matter of the Feast: For the meeting here specified, ver. 10. 11. of *Mercy and Truth, Righteousness and Peace*, was at Christs birth, who said of himself, that he was the *truth*; who as he had a birth from Heaven, to wit, his Divine nature, so had he another as Man from Earth from the Virgin; which birth drew *Righteousness to look from Heaven* upon poor sinners with a favourable look, and made *righteousness and peace kiss*, for the delivering of sinners from their captivity. True it is, the Prophet in the first verses speaks of this delivery as of a thing past, *Lord, thou hast turn'd away the captivity of Jacob.* Yet for all this it may be a prophecie of our salvation by the coming of Christ hereafter: for as S. *Peter* says, Acts 2.30. *David being a Prophet, and seeing this before*, spake of Christs Nativity, as if it were already past. The

The *Evening Pſalms* are 89, 110, 132. The firſt and laſt of which are thankful commemorations of Gods merciful promiſe of ſending our Lord Chriſt into the world, that *ſeed of David, which he had ſworn to ſtabliſh, and ſet up his throne for ever.* For which, *O Lord, the very heavens ſhall praiſe thy wondrous works, and thy truth in the congregation of the Saints*, v. 5. Pſal. 89. The Church was in affliction now, as is plain in both theſe Pſalms: but ſuch was the joy that they were affected with, at the promiſe of Chriſts birth and coming into the world, that they could not contain, but even in the midſt of their miſery, break forth into Thankſgiving for it: and how can the Church excite us better to thankſgiving to God for the birth of Chriſt, upon the day, then by ſhewing us how much the promiſe of it afar off wrought upon the Saints of old? The 110. Pſalm expreſly mentions the birth of Chriſt, ver. 3. *The dew of thy birth, is of the womb of the morning*; as the morning dew brings forth innumerable fruit, ſo ſhall the birth of Chriſt bring forth innumera-

ble faithful people: and therefore the Prophet here does, as we ſhould this day, adore and praiſe the goodneſs of God for the birth of Chriſt, the cauſe of ſo much good.

It is admirable to behold the frame of the Churches holy Office and Service this day. In the *Firſt Leſſons*, ſhe reads us the prophecie of Chriſts coming in the fleſh: in the *Second Leſſons*, *Epiſtle* and *Goſpel*, ſhe gives us the hiſtory of it. In the *Collect*, ſhe teaches us to pray, that we may be partakers of the benefit of his birth: in the proper Preface for the day, as alſo in the proper Pſalms, ſhe ſets us to our duty of Adoring and Glorifying God for his mercy. In the Leſſons and Goſpels appointed, holy Church does *the Angels part*, brings us glad tydings of our Saviours Birth, *Behold, I bring you glad tydings of great joy, for unto you is born this day a Saviour, which is Chriſt the Lord*, S. *Luke* 2. 10. In appointing the *ſpecial Hymns* and *Pſalms*, ſhe calls upon us to do the *Shepherds part*, to glorifie and *praiſe God for all the things that this day we hear*

hear and ſee, ver. 20. And to ſing with the Angels, *Glory to God in the higheſt, for this good Will to Men.*

For the Antiquity of this day, many teſtimonies might be brought out of the Ancients; but, becauſe I intend brevity, I ſhall be content with two beyond exception. S. *Auguſtine*, *Ep.* 119. witneſſes, that it was the cuſtom of holy Church to keep this day: And upon the five and twentieth of *December*, in *Pſalm* 132. Saint *Chryſoſtom* makes a Sermon to prove that the keeping of *Chriſtmas-day* was ancient, even from the firſt times; and that the Church kept the true day. In the ſame Sermon he ſays, *It is a godly thing to keep this day.* Nay further, that *the keeping of this day was one of the greateſt ſigns of our love to Chriſt.* Amongſt other Arguments which he uſes there, to perſwade his hearers to keep this day, he brings this, that the cuſtom of keeping this day was religious, and of God, or elſe it could never have been ſo early ſpread over the whole World, in ſpight of ſo much oppo-

sition. *Orat. in Natal. Dom. Tom.* 5. *Edit. Savil.*

S. *Stephen*, S. *John*, *Innocents.*

IMmediately after *Christmas* follow as attendants upon this high Festival S. *Stephen*, S. *John*, and *Innocents*; not because this was the very time of their suffering, but because none are thought fitter attendants on Christs Nativity, then the blessed Martyrs, who have laid down their lives for him, from whose birth they received spiritual life. And there being three kinds of Martyrdom; 1. *In will and deed*, which is the highest: 2. *In will*, but *not in deed.* 3. *In deed*, but *not in will*: in this order they attend; S. *Stephen* first, who suffered both in will and deed. Next S. *John*, who suffered Martyrdom in will, but not in deed, being miraculously delivered out of the boyling Cauldron, into which he was put before *Port-Latin in Rome.* Lastly, the holy *Innocents*, who suffered in deed, but not in will: yet

yet are reckoned amongſt the Martyrs, becauſe they ſuffered for Chriſt: whoſe praiſe theſe his witneſſes confeſt and ſhewed forth, not in ſpeaking but in dying. [Collect for the day.]

The reaſon of the choice of the Epiſtles, Goſpels and Collects for theſe days is plain, theſe being *all privileged days*, that is, days which have in Scripture their peculiar hiſtories. But for the Collect for S. *Stephens* day we may note in particular, That as the Church offers up ſome of her Collects directly to the Second Perſon of the Trinity, ſo one of them is this for Saint *Stephens* day, and very properly; For as S. *Stephen* in the midſt of his Martyrdom prayed to Jeſus, ſaying, *Lord Jeſus receive my ſpirit*, and, *Lord lay not this ſin to their charge*; ſo the Church in imitation of this Bleſſed Proto-Martyr upon his day calls upon the Lord Jeſus, alſo deſiring of him ſuch a ſpirit as that of S. *Stephen*, to love and pray for our Enemies, which is that Heroical and Tranſcendent vertue which is peculiar to Chriſtian Religion.

Before we endeavour to ſhew the an-

tiquity of these days in particular, it will not be amiss to give some account of the ancient observation of *Saints days in general.*

That the observation of Saints-days was very ancient in the Church will appear by these testimonies following. The Councel of *Carthag.* 3. *c.* 47. tells us that the Church did celebrate the Passions and Anniversaries of the Martyrs. This Counc. was held in S. *Augustines* time. S. *Aug.* in Psal. 88. *Attend therefore my Dearly Beloved; All of you unanimously hold fast God your father and the Church your mother. Celebrate the Saints Birth-days* (so they Anciently called the days of their Death and Martyrdom) *with sobriety, that we may imitate them that have gone before us, that they may joy over us, who pray for us, that so the Blessing of God may remain upon us for ever. Amen, Amen.*

Chrys. Hom. 66. ad Pop. Antioch. *The sepulchres of the Saints are honourable, and their days are known of all, bringing a festival joy to the world.*

Before these S. *Cyprian, l.* 4. ep. 5. *We celebrate the Passions of the Martyrs and*

and their days with an anniverſary commemoration. And before him *Anno* 147. the Church of *Smyrna* ſays the ſame, *Euſeb.* Hiſt. l. 4. c. 15.

If it be demanded why the Church kept the days of the Saints deaths, rather then of their Birth or Baptiſm? The anſwer may be: 1. Becauſe at their deaths they are born Citizens of Heaven, of the Church triumphant, (which is more then to be born either a man or a Chriſtian, a member of the Church Militant) whence (as above ſaid) theſe days were uſually ſtyled by the Ancients, *Their Birth-days.* 2. Then do they perfectly triumph over the Devil and the world, by which the Church Militant hath gained, to her comfort, an example of perſevering conſtancy and courage, and the Church Triumphant hath gained a new joy by the addition of a new member. For ſurely if the Saints and Angels in Heaven joy at the converſion of a ſinner, much more do they joy at the admiſſion of a Saint into Heaven.

Thus much of the Saints-days in general. For theſe three Holy-days in

particular, that they are ancient, S. *Auguſtine* ſhews us, who hath Sermons upon all theſe days, Tom. 10. And *Chryſol.* who hath Sermons upon S. *Stephen*, and *Innocents:* And *Origen* in his Comment upon theſe words, *A voice was heard in Rama*, tells us, the Church did, and did well in it, to keep the Feaſt of *Innocents*, and there is as much reaſon for the keeping of S. *Stephens* day, who was the firſt Martyr, and of S. *Johns* the beloved Diſciple and Evangeliſt, as for the keeping of *Innocents*; and therefore it is to be thought, that the Church did then as well obſerve them as this, ſince, as we have proved, ſhe did keep the days of Martyrs.

Sunday after Chriſtmas.

THis Sunday hath the Collect with Chriſtmas-day; and the Epiſtle and Goſpel treat about the ſame buſineſs, the birth of Chriſt; for we have not yet done with the Solemnity of Chriſtmas. Thus great ſolemnities have ſome days after them, to continue the memory of them, *in prorogationem Feſti.*

Feaſt

Feaſt of CIRCUMCISION, *or Newyears-day.*

THe Feaſt of the Circumciſion is affirmed by Learned men to be of a later inſtitution: for though many of the ancients mention the *Octave* of Chriſtmas and Newyears-day, yet they do not mention or ſeem to keep it, ſay they, as a Feaſt of the Circumciſion. But ſuppoſe it be ſo; yet ſurely it cannot be denied that there is reaſon enough for the keeping of this day ſolemn, as it is the Feaſt of Chriſts Circumciſion: For as at Chriſtmas CHRIST was made of a woman like us in nature, ſo this day *he was made under the Law*, *Gal.* 4.5. and for us took upon him the curſe of the Law; being made ſin for us, and becoming a ſurety to the offended God, for us ſinners. Which ſuretiſhip he ſeal'd this day with ſome drops of that precious blood which he meant to pour out whole upon the Croſs.

As by his Birth we received the adoption of ſons; ſo by his Circumciſion, the redemption from the Law: and without this, his Birth had not availed us at all.

The Epiſtle, Goſpel, and Collect, are

plainly fit for the day.

This Holy-day hath no Faſt before it, the Reaſon we ſhall ſhew: and to ſave trouble, we will here once for all ſhew, "*Why ſome Holy-days have Faſts* "*before them*: and then, *Why this and* "*ſome other have none.*

For the firſt. It was the religious cuſtom of the primitive times to ſpend the night (or a great part of it) before the Holy-days, in watching and prayers and tears, partly to prepare them for the more ſolemn and religious obſervation of the Holy day following; partly to ſignifie, that we ſhould be, as the bleſſed Saints were, after a little time of mortification and affliction, tranſlated into glory and joy, according to the Pſalm, *Heavineſs may endure for a night, but joy cometh in the morning.*] Thus after a Vigil comes a Holy-day. Theſe Vigils, or night-watches, being, in continuance of time, abuſed by the wickedneſs of ſome, who under colour of thoſe holy nightly exerciſes ſtole a liberty of intemperance, luſt, and other villany, were, ſay ſome, by the wiſdom of holy

holy Church, to avoid ſcandal, turn'd into Faſts, which ſtill retain the old name of *Vigils*. The truth of this Aſſertion I queſtion; for neither do I find any decree of holy Church forbidding theſe Vigils: (the 35. Can. of the Counc. of *Eliber*; and the fifth Can. of the Counc. of *Altiſiodorum* or *Auxeres*, which are uſually produced to this purpoſe, coming far ſhort of ſuch a prohibition) nor is it ſo probable, that the Church ſhould, for ſome particular mens abuſe, forbid a practice ſo religious, commanded by our Saviour, S. *Matth.* 25. 13. commended to us by his practice at *Gethſemane*, S. *Matth.* 26. 38. S. *Luke* 6. 12. earneſtly urged by the Fathers of the Primitive times. I therefore rather think, that, whereas it was the ancient cuſtom to faſt the day, and watch the night before the Holy-day, as S. *Bernard* tells us, *Ser. de Vigil.* S. *Andrei*: in time, as charity and devotion grew cold, through ſloth and reſtineſs, this more troubleſome part of devotion, the nightly watches were laid aſide, and the *Faſt* only retained,

ed, and that but ſlenderly obſerved. But it were to be wiſhed, that, as the Faſt might be ſtill retained, and more ſtrictly obſerved, ſo the holy Vigils might be in part at leaſt revived. For the night was not made only for ſleep. Tradeſmen, Mariners, Merchants, will tell you ſo much; they ſpend a good part of the night in watching for gain; will not you do as much for your ſoul? Beſides, the darkneſs and ſilence of the night, are helps to compunction and holy ſorrow; helps to meditation and contemplation: the ſoul is the more free from outward diſtraction. The ſight of men lying aſleep in their beds, like dead men in the grave, ſuggeſts a meditation of Doomſday. Let me therefore perſwade men and women; Bend your knees, ſigh, watch and pray in the night, *Bleſſed is he, whom our Lord when he cometh ſhall find ſo doing:* and becauſe *we know not what hour he will come, watch therefore.* See *Chryſ.* Hom. 26. in Act. This for the firſt; why ſome Holydays have Faſts before them.

Now why this Feaſt of CIRCUMCISION,

CISION, and ſome other have no Faſts, the reaſon is double.

Firſt, becauſe ſometimes the ſignification of the Vigil or Faſt, mentioned above, ceaſes: and the ſignification or myſtery failing, the Vigil or Faſt is omitted. For example, S. *Michael* upon this account hath no Faſt, becauſe the Angels did not by ſufferings and mortifications, enter into their joy, but were created in the joy they have. But then ſecondly, though this ſignification and myſtery of Vigils and Faſts holds good in S. *Mark*, S. *Philip*, and S. *Iacob*, and ſome other, yet they have no Faſts for another reaſon; becauſe they fall either betwixt Eaſter and Whitſunday, or betwixt Chriſtmas and Epiphany, which holy Church held for ſuch high times of joy and Feſtivity, that they would not have one day among them ſullied by penſive ſorrow and faſting: *Conc. Turon.* 2. *c.* 13. *Epiph. in brevi expoſ. Fidei*

If the Faſt for a Holy-day, fall upon a Holy-day; that is, if the day before the Holy-day upon which the Faſt regularly is to be kept, be it ſelf alſo a Holy-

Holy-day, *then the faſt muſt be kept the day before that. Decretal. l.* 3. *tit.* 46.

EPIPHANY.

THis Greek Word ſignifies *Manifeſtation*, and hath been of old uſed for Chriſtmas-day, when Chriſt was manifeſted in the fleſh; and for this day, wherein the *Star* did appear to manifeſt CHRIST to the Wiſe men: as appears by *Chryſ.* and *Epiphan.* Upon this identity of the word, ſome unskilful ones were miſ-led, to think that anciently the Feaſts of Chriſtmas and Epiphany were one and the ſame: but plain it is by *Chryſ. Epiphan. Nazianzen* in their Sermons upon this day, that theſe two Feaſts were obſerved, as we do, upon ſeveral days. *Nazianzen* calls this day on which Chriſt was baptized, *The holy lights of Epiphany*; which to day we celebrate, ſays he, having already celebrated the holy Feaſt of Chriſtmas.] S. *Chryſoſtome* ſays the day of Chriſts birth is not ſo uſually and properly called Epiphany, as the day of his Baptiſm.

This Feaſt is called in Latin *Epiphania*, *Epiphanies* in the plural; becauſe upon

upon this day we celebrate *three* glorious apparitions or manifeſtations, all which happened upon the ſame day, though not of the ſame year. *Chryſol.* Serm. 159.

The firſt manifeſtation was of the *Star*, (mentioned in the Goſpel) the Gentiles guid to Chriſt.

The Second Epiphany or manifeſtation, was that of the glorious *Trinity* at the baptiſm of Chriſt, mentioned in the ſecond Leſſon at morning prayer, S. *Luke* 3 22.

The third was of Chriſt's Glory or *Divinity*, by the miracle of turning water into wine, mentioned in the ſecond Leſſon at Evening prayer, S. *John* 2.

The Collect is plain. The Epiſtle and Goſpel mention Chriſts manifeſtation to the Gentiles; for this was the day of the Dedication of the Gentiles Faith, *Chryſol. in diem*

For the antiquity of this day, we have already ſeen *Nazianzen*, *Chryſoſt.* and *Epiphan.* to which I ſhall add only S. *Auguſt.* de temp. Ser. 32. [*The ſolemnity of this day known throughout all the world, what joy doth it bring us?*

But

But the Donatists, says he, *will not keep it, both because they are Schismaticks and love not unity, and also because they hate the Eastern Church, where the Star appeared.*]

1. *Sunday after Epiphany.*

From Christmas to Epiphany, holy Churches design, is, to set forth Christs *Humanity*, to make Christ manifest in the flesh, which the offices do, as we have seen; but from *Epiphany* to *Septuagesima*, especially in the four next Sundays after Epiphany, she endeavours to manifest his glory and *Divinity*, by recounting some of his first miracles, and manifestations of his Deity, so that each Sunday is in this respect a kind of Epiphany.

The Gospel of this day mentions Christs manifestation to the Doctors of the Jews, astonishing all his hearers with his miraculous answers.

The Epistle exhorts us to make a spiritual use of the wise-mens mysterious offerings, especially of Myrrhe, which signifies very rightly the mortifying of the flesh, and the offering of our bodies as an holy Sacrifice to God by Christ.

The

The Collect prays for grace to enable us thereunto.

2. *Sunday after Epiphany.*

The Goſpel mentions Chriſts turning water into wine, by which, he manifeſted both his glory by the miracle, and his goodneſs in miniſtring to the neceſſities of others: to which vertue, the Epiſtle exhorts us, that whatſoever gifts we have, we ſhould uſe them as Chriſt did, to the good and benefit of others.

The Collect, as divers others, recommends to God the ſupplications of the people, *&c.* See more of the Collects in general: *Pag.* 81. and for the Day 86.

3. *Sunday after Epiphany.*

The Goſpel is concerning our Lords healing of the Leper that believed in him.

The Epiſtle at firſt ſight ſeems not to agree to the Goſpel; but yet, if rightly applyed, it ſuits well with it in the myſtical ſenſe. For the healing of the Leper, ſignifies, that Chriſt will heal us from the leproſie of ſin, if we believe in him, and come to him for cure as the Leper did.

The Epiſtle labours to prevent the moſt

moſt over-ſpreading leprous ſins of pride (againſt which the firſt verſe is directed; *Be not wiſe in your own conceits*) and wrath and revenge in the following words, *rendring to no man evil for evil.* Or rather, the Epiſtle doth remove the two great impediments of Chriſts cure of our ſinful leproſie: namely, pride, which *God reſiſts*, S. *James* 4. 6. and malice or revenge which makes us unpardonable & uncurable, *For unleſs we forgive, Chriſt will not forgive us*, S. *Matth.* 6. 15.

The Collect prays to God through Chriſt to heal us.

4. *Sunday after Epiphany.*

The Goſpel treats of Chriſts miraculous ſtilling of the waves and the wind. By the tempeſt on the Sea, may be ſignified the tumultuous madneſs of the people, which endangers the peace of the Church, Chriſts ſhip; ſo the *Pſalm* expounds it, *Thou ſtilleſt the raging of the ſea, and the madneſs of the people:* which would never be quiet, unleſs Chriſt by his word and power ſhould command

command it to be ſtill. And becauſe he does now rule the peoples madneſs by Miniſters of his vengeance to whom he gives his power: therefore the Epiſtle teaches and exhorts us to ſubmit conſcientiouſly to that power of Chriſt, that ſo the ſhip of the Church may be ſtill and ſafe.

The Collect prays to God to keep the Church ſafe amidſt the many ſtorms and waves that ſhake it.

5. *Sunday after Epiphany.*

The four precedent Sundays have manifeſted Chriſts glory to us in part, by the miracles He wrought while He converſed with us on Earth: The Goſpel for this day mentions his Second coming to judgement, when he ſhall appear in his full glory, and all the holy Angels with him: which glorious appearance, as it will be dreadful to thoſe who have reſembled the Tares, for they ſhall then be burned with unquenchable fire: So it will be a joyful appearance to ſuch as the Epiſtle perſwades us to be, *viz.* The Meek, and Gentle, and

and Charitable. And the Collect is for such, praying God to keep his Church and Houshold continually in the true Religion, *&c.*

Septuagesima Sunday.

MAny reasons are given of this name, but in my apprehension the best is, *à consequentiâ numerandi*, because the first Sunday in Lent is called *Quadragesima*, containing about forty days from Easter; therefore the Sunday before that being still further from Easter, is called *Quinquagesima*, five being the next number above four; and so the Sunday before that *Sexagesima*, and the Sunday before that *Septuagesima*.

This and the two next Sundays and weeks were appointed as preparatives to the Lenten Fast, that when it came, it might be the more strictly and religiously observed. And the Regulars and those of the strictest life did fast these weeks, though the common people began not their Fast till Ashwednesday. *Bernard* in Septuages.

The

The obſervation of Septuageſima, Sexageſima, and Quinquageſima, are to be ſure as ancient as *GREGORY* the *Great*.

The Epiſtle perſwades us to works of penance and holy mortification; and leſt we ſhould ſhrink from theſe hardſhips, it encourages us by propounding the reward of theſe religious exerciſes; namely, an everlaſting crown.

The Goſpel is much to the ſame purpoſe. It tells us that Gods vineyard is no place for idle loyterers, all muſt work that will receive any peny or reward.

Sexageſima Sunday.

The Epiſtle propounds the example of S. *Paul*, who was eminent for works of mortification, and Lenten Exerciſes: and leſt we ſhould think that there is no need of ſuch ſtrictneſs and holy violence in Religion, the holy Goſpel tells us what danger we are in of coming ſhort of Heaven, how that ſcarce one of four that profeſs Religion,

gion, and hear the word, brings forth fruit to salvation, most losing it after they have received it, for want of due care and heed.

Quinquages. Sund.

Septuagesima and Sexagesima Sundays have perswaded us to fasting and other exercises of mortification in the Lent following, and because all these bodily exercises profit little, unless we add faith & charity, or faith working by love, therefore this day the Epistle commends charity, the Gospel faith in Christ, by which our darkness is enlightned, as the blind mans eyes were, who wisely desired that he may *see*, for in sight of God consists our happiness.

LENT.

THe Antiquity of *Lent* is plain by these Testimonies following, *Chrysol.* Ser. 11. *Chrys.* in Heb. 10.9. Ethic. *Cyril.* Catech. 5. *August* Ep. 119. [*Ut quadraginta dies ante Paschà observentur Ecclesia*

Eccleſiæ conſuetudo roboravit, "*That* "*forty days ſhould be obſerved before* "*Eaſter, the cuſtom of the Church hath* "*confirmed,* Hieron. ad Marcellam. *Nos unam Quadrageſimam toto anno, tempore congruo jejunamus, ſecundùm Traditionem Apoſtolorum,* &c. *One Faſt in the year of forty days we keep at a time convenient, according to the Tradition of the Apoſtles.*]

Epiphanius *adv. Aërium,* tells us, that the *Aërians* were the moſt brain-ſick Hereticks that ever were; for they held that Biſhops and Prieſts were all one; that Presbyters might ordain Presbyters: beſides, they held that they were not bound to keep Lent, and the holy week, as holy Churches laws required, but would then feaſt and drink drunk in ſpite, ſaying, that it was againſt Chriſtian liberty to be tyed to faſt.

This forty days Faſt of Lent was taken up by holy Church in imitation of *Moſes* and *Elias* in the old Teſtament; but principally, in imitation of our *Saviours* Faſt in the New Teſtament, *Auguſtine* ep. 119. *That we might, as far as we are able, conform to Chriſts*

Christs practise, and suffer with him here, that we may reign with him hereafter.

But if this Fast were taken up in imitation of our Saviour; it may be asked, why we do not keep it at the same time that he did, who fasted immediately after his Baptism, S. *Matth.* 4. 1. which was at Epiphany, whereas our Fast begins not till some weeks after?

For answer of this, many reasons may be given, why now, rather then at that time we keep our Lent.

1. Because at this time when blood and affections are at the highest, it is most fit to restrain them; and to that perhaps S. *Jerom* alludes, when he says, *Jejunamus tempore congruo*, we fast at a time convenient.

2. As Christs sufferings ended in an Easter, a Resurrection; so did holy Church think fit that our spiritual afflictions and penances should end, as his did, at Easter. *The fast of Lent signifies this present troublesome life, and Easter signifies eternal happiness and rest.* Augult. *Ep.* 119.

3. Holy

3. Holy Church appoints that all Chriſtians whatſoever ſhould receive the holy Communion at *Eaſter*; and therefore appoints this time before, to prepare themſelves by faſting and prayer; thus judging themſelves that they might not be judged of the Lord; and this is after Gods own pattern, who commanded the Iſraelites to afflict themſelves, and eat bitter herbs before they ſhould eat the Paſchal Lamb. All Churches therefore agreed that Lent ſhould end in Eaſter, though ſome difference there was when it ſhould begin.

This Faſt is called Lent from the time of the year in which it is kept, for Lent in the Saxon Language is *Spring*. The Spring-Faſt, or Lent.

ASH-WEDNESDAY.

THe Church begins her Lent this day to ſupply the Sundays in Lent, upon which it was not the Churches cuſtom to faſt, Sundays being high Feſtivals in memory of our Saviours joyful Reſurrection. Now if you take out of the ſix weeks of Lent, ſix Sundays, there will remain but thirty ſix

fasting-days; to which, these four of this week, being added, make the just number of forty.

This was anciently call'd *Caput Jejunii*, the Head of Lent, and was a day of extraordinary humiliation. Upon this day were Ashes sprinkled upon their heads, to mind them of their mortality, and also to mind them what they had deserved to be, namely burnt to Ashes.

Hence was it call'd [*Dies cinerum*,] ASH-WEDNESDAY: and upon this day they were wont to clothe themselves in Sackcloth. These rites are mentioned *Esay* 58. 5. as the usual rites of penitents. This was common to all penitents. **But notorious sinner were this day put to open Penance. Which godly discipline,** says our Church [in her office of Commination] **it is much to be wished that it might be restored again.** Now that we may know what it is the Church wishes there; it will not be amiss to set down in part the solemnity used upon those sinners at this time, which was ordered thus.

Let all notorious sinners who have been already, or are now to be enjoyned

ed publick penance, this day preſent themſelves before the Church doors to the Biſhop of the place, clothed in ſackcloth, bareſooted, with eyes caſt down upon the ground, profeſſing thus by their habit and countenance, their guilt. There muſt be preſent the Deans or Arch-Presbyters, and the publick penitentiaries, whoſe office is to examine the lives of theſe penitents, and according to the degree of their ſin to apportion their penance, according to the uſual degrees of penance. After this, let them bring the penitents into the Church, and, with all the Clergy preſent, let the Biſhop ſing the ſeven penitential Pſalms, proſtrate upon the ground, with tears for their Abſolution. Then the Biſhop ariſing from prayer, according to the Canons, let him lay his hand upon them (*that is, to ratifie their penance, not to abſolve them*) let him ſprinkle aſhes upon their head, and cover them with ſackcloth: and with frequent ſighs and ſobs, let him denounce to them; that as *Adam* was caſt out of Paradiſe, ſo are they caſt out of the Church for their

ſins. After this, let the Biſhop command the Officers to drive them out of the Church-doors, the Clergy following them with this Reſpond, *In the ſweat of thy brows ſhalt thou eat thy bread:* that theſe poor ſinners ſeeing holy Church afflicted thus, and diſquieted for their ſins, may be ſenſible of their penance, *Gratian* diſt. 50. c. 64.

1. *Sunday in Lent.*

The Epiſtle exhorts to patience in afflictions. The Goſpel reads to us Chriſts victory over temptations, to keep us from deſpair of conqueſt, that we ſhould be of good cheer and heart, ſince he our Captain *hath overcome the World*, S. *John* 16. *v.* laſt. The Collect for the day is another of thoſe Collects wherein the Church directs her Petitions to Chriſt, thereby manifeſting her belief that he is the true Son of God, for ſhe prays to none but God; in praying to him therefore ſhe profeſſes to believe him to be God, as it is in the cloſe of the Collect; and this in oppoſition to the Tempter Satan and all his Adherents, who are ſtill tempting Chriſt in his Members, to miſ-belief in that Article.

Of

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Of EMBER-WEEK.

THe Week after Aſh-wedneſday is Imber or *Ember-week*. Of which Faſt we will here treat in general. There be *Four Ember-weeks* called in Latine *Jejunia quatuor Temporum*, the Faſts of the four Seaſons, becauſe they were kept in the four parts of the year, Spring, Summer, Autumn, Winter. The firſt of theſe begins upon Wedneſday next after *Aſh-wedneſday*. The ſecond upon Wedneſday next after *Whitſunday*: the third upon Wedneſday next after *Holy-Croſs*, Sept. 14. The laſt upon Wedneſday next after S. *Lucie*, Dec. 13. The days of faſting and prayers in theſe weeks are, *Wedneſday*, *Friday*, *Saturday*. *Wedneſday*, becauſe then our Lord Chriſt was betrayed by *Judas*. *Friday*, becauſe then he was crucified: *Saturday*, becauſe then we repreſent the Apoſtles ſorrow for the loſs of their Lord lying in the grave. The cauſes of ſuch religious faſtings and prayers upon theſe weeks were formerly many, as namely, that Chriſtians in theſe religious duties might let the World know, that they were as de-

vout, as the Jews formerly had been, whoſe cuſtom it was to obſerve four ſolemn Faſts, *Zach.* 8. 19. That they might dedicate to God, as the firſt-fruits, the beginnings of the ſeveral ſeaſons of the year ſet apart to his religious worſhip, and by this means obtain Gods bleſſing upon them, the remainders of thoſe times. But the principal cauſe was for preparation to the ſolemn Ordination of Miniſters; holy Church imitating the Apoſtles practiſe, who when they were to ſet apart men to the Miniſtery, prayed and faſted, before they laid on their hands, *Acts* 13. 3. And in after-times, at theſe ſolemnities, theſe Ember-Faſts, ſpecial regard was had to the Ordination of Prieſts and Deacons. In what manner, and with how much care and Chriſtianity theſe Faſts have been heretofore obſerved, may be gathered from S. *Leo* in his Sermons upon them, and from others: And the ſecond Council of *Millain* decreed herein to good purpoſe (*Tit.* 1. *Dec.* 22.) That upon the Sundays before theſe Faſts, the Prieſts ſhould not only in their Pariſhes bid the

the ſolemn Faſt, but every one in his ſeveral Pariſh ſhould piouſly and religiouſly ſay the Prayers and Litanies, &c. That Gods aſſiſtence being implored, both the Biſhop may be guided by the Holy Spirit, in the choice of thoſe whom he ſhall Ordain, and alſo that they that are ordained, may grow in Learning and holineſs of life. Theſe four Faſts have been anciently obſerved, both in the Church of *England*, and in other Churches. In the Laws of K. *Canute*, Chap. 16. thus it is ſaid, *Let every man obſerve the Faſts that are commanded, with all earneſt care, whether it be the Ember-Faſt, or the Lent-Faſt, or any other Faſt.* And the like Decrees are found in other Councils of our Nation before his time. See Sir *Henry Spelmans Concil. Britan.* p. 256. & 518. & 546. Now for the reaſon of the name, we find it in *Tho. Becon* (as he delivers it out of others that wrote before him) *By opinion of much people, theſe days have been called* Ember-days, *becauſe that our Fathers would on theſe days eat no bread, but Cakes made under Embers; ſo that by eating of that,*

they reduced into their minds, that they were but aſhes, and ſo ſhould turn again, and wiſt not how ſoon. Theſe Faſts are ſtill appointed by the Church of *England.* For though ſhe hath not reckoned them amongſt the Holy-days, becauſe there is no peculiar Office appointed for them, (as there is to all thoſe that are reckoned in the Catalogue of Holy-days) yet by cuſtom they have been always kept with Litanies, Prayers and Faſting, and are commanded to be kept ſtill as formerly they were by that excellent Can. 31. *Anno Dom.* 1603. "Foraſmuch as the "Ancient Fathers of the Church, led "by example of the Apoſtles (who ſet "men apart to the miniſtery of the "Goſpel by impoſition of hands with "prayer and faſting,) appointed pray-"ers and faſts at the ſolemn ordering "of Miniſters, and to that purpoſe al-"lotted certain times, in which only "ſacred orders might be given or con-"ferred, we following their holy and "religious example, do conſtitute and "decree, that Decons and Miniſters "be Ordained or made, but only upon "the

" the Sundays immediately following " *jejunia quatuor temporum*, commonly " called Ember-weeks, appointed in an- " cient time for Prayer and Faſting, " purpoſely for this cauſe at their firſt " inſtitution, and ſo continued at this " day in the Church of *England*.

2. *Sunday.*

The Epiſtle perſwades to temperance and abſtinence from all uncleanneſs.

The Goſpel tells us how we may ſubdue that Devil, namely, by ſtedfaſt faith and fervent and importunate prayer.

3. *Sunday.*

The Epiſtle, as the time, calls for ſtrictneſs of life.

The Goſpel commends perſeverance, ſhewing the danger of relapſing, *For the end of that man is worſe then the beginning.*

4. *Sunday.*

This is called *Dominica Refectionis.* For the Goſpel tells us of Chriſts miraculous feeding and ſatisfying the hungry ſouls, that hunger after him and his doctrine: and the Epiſtle tells us of a *Jeruſalem* which is above, which is free,

and a joyous place, to which, we as children, are heirs. Thus holy Church mixes joy and comfort without ſorrows and afflictions.

5. *Sunday.*

This is called PASSION-SUNDAY. For now begins the commemoration of the Paſſion of our Lord, and after a long funeral pomp and train, the corps follows upon Good Friday.

The Epiſtle treats of the Paſſion.

The Goſpel, of our Lords being ſlandered by the bold malice of the Jews, who call him Samaritan, and tell him he hath a Devil, which muſt needs be a thorn in his ſide, and a part of his Paſſion.

6. *Sunday.*

This is PALM-SUNDAY, on which CHRIST came from *Bethany* to *Jeruſalem*, and was received with joy, ſome ſtrewing their garments, others cutting down branches, and ſtrewing them in the way; whoſe religion it is fit that we

ſhould imitate: *Bernard* [*We ſhould meet Chriſt by keeping innocency; bear Olive, by doing works of mercy; carry Palms, by conquering the Devil and our vices; green leaves and flowers we carry, if we be adorned with vertues; and we ſtrew our garments in the way, when by mortification we put off the old man.*]

This week was called of old, the GREAT-WEEK, becauſe it hath a larger Service then any other Week, every day having a Second-ſervice appointed.

It was called alſo the *Holy-Week*, becauſe men gave over all worldly employments, and betook themſelves wholly to devotion this week. The *Courts* were ſhut up, and civil affairs laid aſide, and priſoners that were put in for ſmall faults were freed. *Chryſ.* Hom. 30. in 10. cap. Gen. *Code.* l. 1. tit. 4. 3.

It was alſo called the week of *Faſts*; Becauſe faſting was then heightned and intended with watching and prayers: for theſe ſix days were ſpent in lying upon the ground and afflicting the body, in prayers, watchings and faſtings longer then ordinary. And when they did

did eat, their refreshing was only bread, salt and water. *Epiphan.* adv. *Aerium.* It will not be amiss to set down *Epiphanius* somewhat more at large: [Aerius *and his Disciples had flouted at the Catholick Christians severities at this time. Why say they, do you keep Easter? Why do you keep such a strict fast before it? It is Jewish thus to keep days of fasting by a law: it is an enslaving your selves to a yoke of bondage: if I would determine to fast at all, I would fast what day I pleased, at mine own liberty.* Upon this principle it is, saith that Father, that *Aerius* and his followers affect to fast on Sunday, and feast on Friday, and to spend this week of Religion and Devotion in jollity and sport, rising early to fill themselves with flesh and wine, with which being full stuft, they sport and scoff at the Catholick Christians folly in afflicting themselves with such severities. *But who,* says he, *are the more fools,* Aerius *a silly Fellow of yesterday still living with us, or we who observe this severe discipline which our Fathers delivered us, which they received from their Fathers,*

thers, and they from theirs, and ſo from the Apoſtles?

The Epiſtles and Goſpels of this week are concerning Chriſts Paſſion, to the contemplation of which this week is dedicated.

Thurſday.

THis day CHRIST waſht his Diſciples feet, and gave them a commandment to do likewiſe. Hence it is called *Dies mandati*, Mandate or *Maunday Thurſday*.

This day, the penitents that were put out of the Church upon Aſh-wedneſday, were received again into the Church: partly, becauſe there was this day an holy Communion in memory of *our Lords* inſtitution of the ſame this day: and the Epiſtle is fitted to that purpoſe, fit therefore it was that penitents ſhould be reconciled this day (upon which this Sacrament was inſtituted for the remiſſion of ſins) to receive the holy Communion. Partly, becauſe this day our *Lord* was apprehended and bound,

bound, whose binding wrought our deliverance and freedom.

The form of reconciling penitents was in short this. The Bishop goes out to the doors of the Church, where the penitents lie prostrate upon the earth, and thrice in the Name of CHRIST he calls them, *Come, Come, Come ye children, hearken to me, I will teach you the fear of the Lord:* then after he hath prayed for them, and admonished them, he reconciles them, and brings them into the Church. The penitents thus received, trim their heads and beards, and laying off their penitential weeds, they reclothe themselves in handsome apparel. The Church doors were wont to be set all open this day; to signifie that penitent sinners coming from North, or South, or any quarter of the World, shall be received to mercy and the Churches favour.

GOOD-

GOOD-FRIDAY.

THis day holy Church keeps a moſt ſtrict Faſt; It is called *GOOD-FRIDAY*. For a good day it was for us, even the cauſe of all our good, and ground of all our joy: And ſo in reſpect of the effect of it, Chriſts paſſion may be a Goſpel for a Feaſt; and ſo it is upon Palm-Sunday. But if we conſider that our ſins were the cauſe of his ſufferings, & that it was we that crown'd his head with thorns, naill'd his hands and feet, & gored his ſide with a Spear; ſo his Paſſion conſidered in the cauſe of it, is matter of the greateſt ſorrow, and in this reſpect we keep it a Faſt.

The Goſpel is taken out of S. *John* rather then out of any other Evangeliſt; becauſe he was preſent at the Paſſion, and ſtood by the Croſs, when others fled; and therefore the Paſſion being repreſented as it were before our eyes this day; *his* Teſtimony is read, who ſaw it himſelf; and from whoſe example we may learn not to be aſhamed, nor afraid of the Croſs of Chriſt.

This day holy Church prays expreſly

ly for all Jews, Turks and Infidels, Enemies of the Croſs of Chriſt; for this day Chriſt both prayed and dyed for his Enemies; and as he expreſt the height of his love this day, by dying for them; ſo does the Church her height of charity in praying for them.

The Antiquity of this Holy-day appears by *Euſebius*, Hiſt. l. 2. c. 17. who there tells us, "That it was an Holy-"day in his time, and long before. That "day of our Saviours Paſſion we are "wont to celebrate, not only with faſt-"ings and watching, but alſo with at-"tentive hearing and reading of the "holy Scriptures.

SATURDAY.

THis day the Goſpel treats of Chriſts body lying in the Grave: the Epiſtle, of his Souls deſcent into Hell.

Of the *Collects* from *Septuageſima* to *Eaſter*.

THough the Church be always militant while ſhe is upon Earth, yet at this time (*the time when Kings go out*

to

to battel, 2 Sam. 11.) ſhe is more then ordinary militant, going out to fight againſt her avowed enemies, the World, the Fleſh and the Devil, making it her eſpecial buſineſs to get the maſtery over them, ſo far, that they may not be able to prevail over her the year following. Now becauſe (as S *Paul* ſaith, 1 *Cor.* 9. 25.) *Every one that ſtrives for maſtery is temperate in all things*; therefore at this time eſpecially, when ſhe is ſeeking the maſtery over her Enemies, holy Church does more then ordinary addict her ſelf to temperance, Faſting & other works of Penance and Mortification: and accordingly ſhe ſuits her Readings, not aiming to fit them to each particular day (this is to be expected only upon priviledged days, the ſubject matter of whoſe ſolemnity is more particularly recorded in holy Scripture) but to the Seaſon in general, and the Churches deſign at this time, commending to us Faſting, Repentance, Alms, Charity and Patience in undergoing ſuch voluntary afflictions. And the Collects are ſuitable alſo to the Readings and the time, praying earneſtly for thoſe Graces

Graces and Vertues before mentioned, which are eſpecially requiſite to this her holy undertaking. And becauſe ſhe knows her own weakneſs and her Enemies both craft and ſtrength, who will then be moſt active and buſie to hurt when we thus ſet our ſelves to fight againſt them, therefore does ſhe earneſtly and frequently alſo in divers Collects pray for Gods protection and defence from thoſe Enemies, for his ſtrength and aſſiſtence whereby ſhe may overcome them, *That he would ſtretch forth the Right hand of his Majeſty, and by his power defend us both outwardly in our bodies, and inwardly in our ſouls, which of our ſelves have no power to help our ſelves.* And in ſuch prayers as theſe the Church continues, lifting up her hands (as *Moſes* did his againſt the *Amalekites*) all the time of this ſpiritual conflict.

EASTER.

EASTER.

THis is the higheſt of all Feaſts, ſays *Epiphanius* upon the day. This day Chriſt opened to us the door of Life, being the firſt-fruits of thoſe that roſe from the dead: whoſe Reſurrection was our life, for he roſe again for our juſtification, *Rom.* 4. 25.

Inſtead of the uſual *Invitatory*, *O come let us ſing unto the Lord*, holy Church uſes ſpecial Hymns or Anthems concerning Chriſts Reſurrection. *Chriſt riſing again from the dead*, &c. And, *Chriſt is riſen*, &c. ſet down before the Collect on Eaſter-day. Having kept company with the Apoſtles and firſt Believers, in ſtanding by the Croſs weeping upon Good-Friday,, and kept a Faſt upon the Saturday following to comply with the Apoſtles and Catholick Church, who were that day ſad and penſive, becauſe their Lord was taken away from them, we are directed this day to rejoyce with them for the Riſing again of our Lord, and to expreſs our joy in the ſame words that they

they then did, and the Church ever since hath done, *Christ is risen*, S. *Luke* 24. 34. the usual Morning salutation this day, all the Church over; to which the Answer in some places was, *Christ is risen indeed*; and in others, this, *And hath appeared to Simon.*

Holy Church her aim is in all these chief days, to represent as full as may be the very business of the day, and to put us into the same holy affections that the Apostles and other Christians were, when they were first done; she represents Christ born at Christmas, and would have us so affected that day yearly, as the first believers were at the first tidings delivered by the Angel. So at his Passion she would have us so affected with sorrow, as they were that stood by the Cross. And now at his Resurrection she desires so to represent it to us, as may put us into the same rejoycing, that those dejected Christians were, when the Angel told them, *He is not here, but is risen*, S. *Luke* 24. 6. Holy Church supposes us to have fasted and wept upon Good-Friday, and the day following, because our Lord was taken

taken away, according to that of our Saviour, *The time ſhall come that the Bridegroom ſhall be taken away from them, then ſhall they faſt in thoſe days,* and now calls upon us to weep no more, for *Chriſt is riſen.* And that ſhe may keep time alſo with the firſt tidings of the Reſurrection, ſhe obſerves the Angels direction to the Women, S. *Mat.* 28. 7. *Go quickly and tell his Diſciples that he is riſen.* Suppoſing us as eager of the joyful news of Chriſts Reſurrection, as they were, ſhe withholds not the joy, but immediately after Confeſſion and Abſolution, ſhe begins her Office with *Chriſt is riſen.*

Proper *Pſalms* at *Morn* are 2. 57. 111.

The *firſt* of theſe is a Triumphant Song for Chriſts victory over all his Enemies that ſo furiouſly raged againſt him, Verſe 6. *Yet have I ſet my King upon my holy hill of Sion.* Notwithſtanding all the fury of his Enemies that perſecuted and murdered him, *Yet have I ſet my King upon my holy hill of Sion,* by his glorious reſurrection from the dead, as it is expounded, *Acts* 13. 33.

The 57. *Pſalm* is of the ſame nature.

It

It mentions Christs Triumph over Hell and Death. *My soul is among Lions*, Verse 4. And *the children of men have laid a net for my feet, and pressed down my soul*, crucifying the Lord of glory, but *God sent from heaven*, Ver. 3. *and saved him from* the Lions, both Devils and Men by a glorious Resurrection. And therefore he breaks forth, Ver. 9. *Awake up my glory, awake Lute and Harp, I my self will awake right early: I will give thanks unto thee O Lord*, &c.

The 3. *Psal.* is a Psalm of Thanksgiving for *marvellous works of redemption*, Verse 9. *works worthy to be praised and had in honour*, Verse 3. And therefore though it be not set particularly for the Resurrection, but may serve for any marvellous work of mercy, yet is it most fit for this day and the work of this: for amongst all the marvellous works of Redemption, this of Christs Resurrection is the chief, and most worthy by us to be had in honour. For *if Christ be not risen, we are yet in our sins*, we are utterly lost, 1 *Cor.* 15 But Christ is risen, *The merciful and gracious Lord hath so done his marvellous work of*

Christs

Chriſts Reſurrection, *that it ought to be had in remembrance.* For which holy Church teaches us to ſing, as we are bound, *I will give thanks unto the Lord with my whole heart, ſecretly amongſt the faithful, and in the Congregation,* Ver. 1.

Evening Pſalms are 113, 114, 118.

The *firſt* is a Pſalm of Thankſgiving, eſpecially for raiſing up Chriſt, Verſes 6, 7. *Taking him out of the duſt, and lifting him out of the mire, to ſet him with* and above *the Princes, when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places, far above all Principalities and powers, and Might and Dominion, and every name that is named, not only in this world, but alſo in that which is to come,* Epheſ. 1. 20, 21.

The 118. *Pſal.* is (part of it at leaſt) of Chriſts Reiurrection, as it is expounded, S. *Matth.* 21. & *Acts* 4. 11. *The ſtone which the builders refuſed, is become the head of the corner,* this day. And therefore *This is the day which the Lord hath made, we will rejoyce and be glad in it,* Verſe 27.

The 114. *Pſal.* may ſeem at firſt ſight

not

not ſo appliable to Chriſts Reſurrection: for it is a Thankſgiving for the Jews deliverance out of *Egypt*. Yet notwithſtanding if we look well into it, we ſhall find it proper enough for the day. For, as the Apoſtle teaches us, *All things hapned to them in types and figures*; not only words but actions were typical. *Egypt* was a type of Hell, and their captivity there, a type of our captivity under ſin and the Devil. Their deliverance from thence, a type and figure of our deliverance from Hell: and that which the Pſalmiſt here gives thanks for as paſt, in the Hiſtory, is underſtood to be meant as much or more in the prophecie of Chriſts Redemption of his Church, (the true Iſraelites, *that walk in the ſteps of the faith of our Father Abraham,*) from ſin and Hell, by the power of his glorious Reſurrection this day.

The *firſt Leſſon Morn.* is *Exod.* 12. in which is mentioned the Inſtitution of the Paſſover, proper for this day, the feaſt of the Paſſover: For as S. *Aug.* obſerves, Ep. 119. *We do in this Feaſt not*

not only call to mind the hiſtory of our Saviours Reſurrection, but alſo celebrate the myſtery of ours. That as Chriſt this day roſe again from death to life, ſo by Chriſt and the vertue of his Reſurrection ſhall we be made alive, and riſe from death to life eternal. Chriſt is therefore our true Paſſover, whereof the other was a type. The Leſſon then is proper for the day.

So is the *firſt Leſſon Even. Exod.* 14. For it is concerning the Iſraelites deliverance out of Egypt, a type of our deliverance from Hell this day by Chriſts glorious reſurrection. As that day Iſrael ſaw that great work, which the Lord did upon Egypt, Ver. 31. So this day we ſee the great conqueſt over Hell and Death finiſhed, by Chriſts triumphant Reſurrection from the dead.

The *Second Leſſons* are plain.

The Goſpel gives us the full evidence of Chriſts Reſurrection: The Epiſtle tells what uſe we ſhould make of it; *If Chriſt be riſen, ſeek thoſe things that are above*, &c.

The Collect prays for grace, to make that uſe of it which the Epiſtle directs.

Thus holy Church is careful to teach and instruct all her children in the matter of the Feast, preaching Christs Resurrection to us, both in the type and Prophecy out of the Old Test. and in the History of it out of the New. And she does not only teach us to know what God hath done for us this day, but also she is careful that we may do our duty to God for this his marvellous goodness, commanding and directing us to pray for grace to do our duty, prescribing us excellent forms of adoring and blessing God for his mercy, this day, such methods as the Holy Ghost hath set down, in which we may be sure to pray and praise God by the Spirit.

For the Antiquity of this Feast, heaps of Testimonies might be brought, but these two following may suffice.

1. S. *AUGUST.* Epist. 118. *These things which are not written, but we keep them by tradition, if they be observed all the world over, are to be understood to be commended to us, and commanded either by General Councils (whose authority in the Church is most safe) or else by the Apostles:*

poſtles: as for example: That the Paſſion of our Lord, his Reſurrection and Aſcenſion into Heaven, and the coming of the Holy Ghoſt, ſhould be obſerved by an Anniverſary Solemnity.

2. *CONSTANTINE* The Great, c. 17. *The Feaſt of Eaſter we have kept from the firſt day of the Paſſion until now.* Euſeb. *de vitâ Conſtant.* l. 3. c. 17. And this was not in the practiſe of ſome few, but of all Churches, as he there teſtifies, and is apparent, from the great contention in the Church about the day. Some following the Jewiſh Accompt, who kept this Feaſt the Fourteenth day of the firſt Month (The firſt Month began with the new Moon whoſe fourteenth day (or Moon as they call'd it) was the day of the Vernal Equinox, or if none ſuch happened, then that whoſe fourteenth day came the ſooneſt after the Equinox) but the moſt Churches kept their Eaſter the firſt Sunday after the fourteenth day of the firſt Month, which uſage the Council of *Nice* confirmed for theſe reaſons.

Firſt, becauſe it was the moſt general cuſtom of the Churches.

Secondly, becauſe they would not in this particular comply with the Jews; for though in ſome other caſes they did it on purpoſe to ſweeten them and make them plyable to Chriſtianity, as our Lord himſelf did and his Apoſtles, *Acts* 21. 24. retaining many of their laudable and uſeful Rites, as of Excommunication, Benediction, Impoſition of hands, with many more which you may ſee in *Grotius, Annot.* in S. *Matth.* 18. and *Append.* p. 54. (for they loved not Innovation, nor meaſured the goodneſs of their Religion by their diſtance from the Jews in things lawful and uſeful) though I ſay the Primitive Chriſtians did not like the Jewiſh Rites ever the worſe, becauſe they were Theirs, *i.e.* of Gods Inſtitution, but did uſe as many of them that were uſeful, as they had occaſion for, yet in this of the time of keeping *Eaſter* they would not, becauſe it was of ill ſignification and ſcandalous, for the Jews kept their *Eaſter* as typical and prefiguring *Chriſt to come*; the Chriſtians kept their *Eaſter* in thankful remembrance of Chriſt *Come, and Riſen from the dead:*

and

and therefore differing ſo much in the main of the Feaſt, they would not comply with them, no not ſo much as in the Time, leſt by that they might have been thought to have complyed alſo in the very Feaſt, and ſo have ſeemed to have denied their Lord as the Jews did.

Thirdly, becauſe after the Jews faſhion of keeping of *Eaſter* (they following at that time an Erroneous Account, which had not due regard to the time of the Equinox) it might happen that there might be two *Eaſters* in one year, (*viz.* one in the firſt Month and another in the laſt) and none in the next year.

After our Engliſh Account *Eaſter* is found by finding out Shrove-Tueſday; which is always the firſt Tueſday in the New Moon after Candlemas; the Sunday ſix weeks after, is Eaſter.

MUNDAY and TUESDAY in Easter-Week.

THese two Holy-days are added as Attendants upon Easter-day in honour of this high Feast and the more solemnity of it. And we find S. *Austin* upon occasion mentioning them *De Civit. Dei* l. 22. c. 8. although both from him (elsewhere) and others we may gather that these two days were not all which at that time were added to the Feast: For of old, this Queen of Feasts, as the Fathers call it, was so highly esteemed, that it was in a manner solemnized fifty days together, even from Easter to Whitsuntide. See *Ambr. Ser.* 61. *Per hos quinquaginta dies nobis est jugis & continuata Festivitas*, &c. See also *Euseb. de vit. Constant.* l. 4. c. 64. And *Tertul. de Jejuniis.* And in his Book *de Idol.* where he affirms that all the Heathen Festivals put together could not equal this one great and solemn Feast of the Christians. From these and the like places some conclude, and most probably, That

That every day of that time the Chriſtians met together in publick to ſing with greateſt joy Pſalms and Allelujahs to God Almighty,& to take the Cup of Salvation, the holy Communion, praiſing the Name of the Lord. All which time they did not kneel at their prayers, which was counted a poſture of mourners, but *Stand*, (as upon Sundays they were wont) in token of joy, thus making every of thoſe days equal in a manner to Sundays. The reaſon of this ſo great and long Feſtivity at this time, was principally becauſe it was the Feaſt of Eaſter, or of our bleſſed Lords Reſurrection, a principal Article of our faith: for as S. *Paul* ſays, 1 Cor. 15. *If Chriſt be not riſen we are yet in our ſins, and we Chriſtians of all men moſt miſerable.* Now that Chriſt is riſen, needs muſt there be in Chriſtians hearts an overflowing of joy, which in thoſe times they expreſſed by ſuch dayly publick exerciſes of Religion, principally of receiving the holy communion, the pledge of our reſurrection (as our Saviour ſays, S. *John* 6. *He that eats my fleſh ſhall live for ever*) that by this means

the memory of the reſurrection might be fixt deeply in their minds. We muſt not think that the Chriſtians then did keep all this Time holy, ſo as to ceaſe from labour (for the poverty of many, and the care and charity required in all, would not permit that) but only as to religious exerciſes and ſervices. As devotion abated, the Feaſt was ſhortned; yet long after *Tertullian*, even till *Gratians* time and downward, the whole week of Eaſter, as alſo of Whitſuntide, were reckoned among Holy days. *Gratian de Conſec.* Diſt. 3. And our Church, though ſhe enjoyns only Munday and Tueſday of this week for Holy-days, yet ſeems to me to commend the keeping holy of this whole week, as alſo of the whole week after Chriſtmaſs, Aſcenſion, and Pentecoſt: For ſhe directs the proper Prefaces for Chriſtmaſs, Eaſter, Aſcenſ. and Pentecoſt to be uſed every day the week after; Which Prefaces are to be uſed only at the Communion, as appears by the Rubricks; ſo that by preſcribing the Prefaces to be uſed upon every day of the week, ſhe doth withal preſcribe the

the Communion every day likewiſe, which is properly the keeping of a day *Solemnly* Holy; and this weeks ſolemnity is principally, as we have ſaid, for the expreſſing of our joy for our Lords Reſurrection, and the honour of the Feaſt, which Chriſtians were not willing to make ſhorter then the Jews Feaſt of unleavened Bread.

Among the Ancients there was another peculiar Reaſon for the keeping of the whole week of Eaſter Holy, beſides that of the Reſurrection. For they miniſtring Baptiſm (except in caſe of neceſſity) at no other times but the Eves of Eaſter and Whitſunday, did make it a part of their Feſtivity the week following, to congratulate the acceſs of a new Chriſtian progeny; the New Baptized coming each day to Church in white veſtures with lights before them: where Thankſgivings and Prayers were made for them, with Inſtructions alſo to thoſe that were of years of diſcretion (for at that time, there were many ſuch that came in from Heatheniſm) in the principles and ways of Chriſtianity. But afterwards, when

moſt of the baptized were Infants, and ſo not capable of ſuch ſolemnities, this cuſtom was altered, and Baptiſm adminiſtred all times of the year, as at the beginning of Chriſtianity. *Tertul. de Bapt. S. Chryſoſt. Hom.* 1. *in Act. Apoſt.*

1. *Sunday after Eaſter.*

It was the cuſtom of our fore-fathers to obſerve the *Octave* or *Vtas* of their high and principal Feaſts: and this is the Octave or eighth day after Eaſter. Upon every Octave, the uſe was to repeat ſome part of that Service, which was perform'd upon the Feaſt it ſelf; and this is the reaſon that the Collect uſed upon Eaſter, is renewed upon this day.

The Epiſtle exhorts the new baptized perſons that are born of God, to labour to overcome the World, which at their baptiſm they vowed to do.

The Goſpel ſhews how Chriſt converſed with his Diſciples after his Reſurrection; inſtructing and confirming them in the faith of the Reſurrection.

This

This Sunday is called *Low-Sunday*, becauſe it is Eaſter-day repeated, the Octave of Eaſter, but the Sunday before is high Eaſter, and this is a lower Feaſt, Low Eaſter: in Latin *Dominica in albis*, or rather, *Poſt Albas* (*ſc. depoſitas*) as ſome old Rituals call it: becauſe thoſe that were baptized on Eaſter-eve, wore, ſeven days after, white garments, called *Chryſoms*; ſigns of the purity which they received in Baptiſm; which white clothes they this day put off.

2. *Sunday.*

As the laſt Sunday inſtructed the young and new-born Chriſtians, how they ſhould imitate Chriſt in a Reſurrection from ſin and death to life; ſo this Sunday inſtructs the Shepherds of the flock, how to imitate their great Shepherd. And the Epiſtle ſets before us his great patience and goodneſs in the work of our redemption. The Collect prays for thankfulneſs and imitation of his holy life.

3. *Sunday after Easter.*

Hitherto since Easter the Church hath been as it were overwhelmed in the joyful meditation of Christs Resurrection from the dead, or chiefly about it, and that hath been the subject of all the Collects since then. Now in this Collect (as somewhat also in one of the Readings aforegoing) the Church reflects upon that other ancient Paschal Solemnity, the general Baptism that was used at that time; so that this Collect is for the new baptized or new Regenerates by baptism: desiring Almighty God who shews the light of his truth to them that be in error, (enlightning them by baptism, which was therefore called φωτισμὸς, illumination, and the baptized the Enlightened) to grant them that be admitted into the fellowship of Christs religion, namely, by baptism, that they may eschew those things that be contrary to their profession, or vow in baptism, &c. Though this custom of general baptism at Easter be not in use now, yet this Collect is still seasonable, as a general anniversary Commemoration of the great

great bleſſings received from God by our baptiſm, and our ſolemn vow and profeſſion made to him therein.

The Ancients were wont to obſerve *Paſcha annotinum*, an anniverſary commemoration of their baptiſm; they that were baptized at Eaſter the year before, came the year following the ſame day to the Church, and ſolemnly with oblations and other religious offices commemorated the anniverſary day of their new birth. Though our Church does not in every particular obſerve the ſame cuſtom, yet ſhe draws near to the ancient practiſe, in this ſolemn, though general Anniverſary Commemoration of baptiſm this day, minding us all this day of our baptiſm, and our vow made therein, and praying to God to enable us all to keep it. And for this very reaſon does ſhe appoint children to be baptized upon Sundays and other Holy-days when moſt people are preſent, that they may be put in remembrance of their own profeſſion made to God in baptiſm; *Preface before Baptiſm*: and happy were it for us, if we would make good uſe of this care of

of the Church, and be often remembring that ſolemn vow; by which we have dedicated our ſelves to God to be an holy people; the wilful breach of which vow is horrid Sacriledge.

In the Goſpel our Saviour tells his Diſciples, that though they *ſhould weep and lament* (by reaſon of his death) *their ſorrow ſhould be turned into joy, which no man ſhould take from them,* (namely, after his Reſurrection.) And ſuch joy belongs to this time and to us in it, if we be alſo his true Diſciples and followers; which how we may be, the Epiſtle ſhews by minding us of (what we promiſed and vowed, when admitted into Chriſts School, and gave up our names to him) *the abſtaining from fleſhly luſts, and having honeſt converſation* in all our Relations. And this is the main drift of the whole Epiſtle (the firſt of S. *Peter*) out of which this is taken, to perſwade them that were born again, and lately become Chriſtians, to walk ſuitably to ſuch an holy profeſſion, and that chiefly in regard *of the lively hope unto which they were begotten again by the Reſurrection of Jeſus Chriſt from the dead,*

dead, and ſo is moſt agreeable to the Churches meditations this day and ſeaſon.

4. *Sunday after Eaſter.*

This Collect is fit for this Paſchal time from Eaſter to Pentecoſt, a time of greateſt joy; the Church therefore prays that we may rightly obſerve the time; be full of joy in a joyful time; withal that our joy may be a true and real joy, that our hearts may ſurely there be fixt, where true joys are to be found: Such joys as Chriſts Reſurrection, and the promiſed Comforter affords. And one or both of theſe two grand occaſions of Joy and Exultation (to wit, Chriſts Reſurrection, and the promiſe of a Comforter) are the principal Subject of the Goſpels from Eaſter to Whitſuntide; but leſt our joy ſhould grow preſumptuous and luxuriant (as joy is apt to exceed) the Epiſtles for the ſame time admoniſh us of duties anſwerable, as to believe in Chriſt, to riſe from the grave of ſin, to be patient, loving, meek, charitable, *&c.* having our Lord for an example, and the promiſe of his Spirit for our guid, ſtrength and comfort. 5. *Sun-*

5. Sunday after Easter.

The Gospel before promised a Comforter. The Epistle and Gospel this day direct us what to do to obtain that promise. Two conditions are required on our parts for the receiving of that promised Comforter: First, prayers or Rogations, this the Gospel teaches, *Ask and ye shall receive, that your joy may be full.* Secondly, to love God and keep his Commandments, S. *John* 14. 15. This the Epistle exhorts to, *See that ye be doers of the word*, &c. The Collect prays that we may feel the fruits and comforts of this holy Spirit in our hearts by good thoughts and abilities to perform them.

Of Rogation week.

This is called *Rogation Sunday*: because upon the three following days Rogations and Litanies were used, and Fasting, for these two reasons. 1. Because this time of the year, the fruits of the earth are tender and easily hurt:

hurt: therefore Litanies extraordinary are ſaid to God to avert this judgement. 2. Becauſe *our LORDS* Aſcenſion is the Thurſday following, therefore theſe three days before are to be ſpent in prayers and faſting, *Conc. Aurelian.* that ſo the fleſh being tamed, and the ſoul winged with faſting, we may aſcend with Chriſt.

The Goſpel is concerning Rogations, teaching us how to ask of God, ſo as we may obtain, and withal foretels his approaching Aſcenſion.

The Faſt this week is voluntary: for there is no Faſt commanded betwixt Eaſter and Whitſunday, as hath been obſerved before.

The Service formerly appointed in the Rogation days of Proceſſion was the 103. and 104. *Pſal.* with the Litany, and Suffrages, & the Homily of Thankſgiving, *Artic. Eliz.* in the 7. year of her reign. The 2. Pſalms were to be ſaid at convenient places, in the common perambulation: the people thus giving thanks to God, in the beholding of Gods benefits, the increaſe and abundance of his fruits upon the Earth.

At

At their return to the Church, they were to ſay the reſt of the Service mentioned, *Eliz. Injun.* 18, 19.

ASCENSION-Day.

THis day was Chriſts perfect triumph over the Devil, *Leading captivity captive, Epheſ.* 4. 8. This day *He opened the kingdom of heaven to all believers*, as we ſay daily in the *Te Deum.* See S. *John* 3.13. *Acts* 2.24. *Heb.*10.23. His fleſh opened that paſſage, in that he deſerved to enter there firſt: For when he was taken up on high, then he opened the Gates of Heaven, *Chryſ.* upon that place of the *Hebrews.* Therefore the Church appoints for this day the 24. Pſalm. *Lift up your heads O ye gates, and be ye lift up ye everlaſting doors, and the King of glory ſhall come in.* This day gives us hopes of Heaven, in that our fleſh in the firſt-fruits is thither aſcended. For if God had not intended ſome great good to our nature, he would not have received the firſt-fruits up on high: Chriſt taking the firſt-

firſt-fruits of our nature, this day carried it up to God, and by thoſe firſt-fruits, hath made the whole ſtock to be ſanctified. And the Father highly eſteemed the gift, both for the worthineſs of him that offered it up, and for the purity of the offering, ſo as to receive it with his own hands, and to ſet it at his right hand. To what Nature was it that God ſaid, *Sit thou on my right hand?* To the ſame, to which formerly he had ſaid, *Duſt thou art, and to duſt thou ſhalt return.* This gift went far beyond the loſs; *Paradiſe was the place from which we fell; but we were this day carried up to Heaven, and manſions are there provided for us*, Chryſ. in diem. *Chriſt aſcended up into Heaven in the ſight of his Diſciples, that they and we might aſſuredly believe, that we ſhould follow, and not deem it impoſſible for us body and ſoul, to be tranſlated thither*, Cypr. in diem.

This day hath proper Leſſons and Pſalms.

The *Firſt Leſſon* at *Morning Service* is *Deut.* 10. Wherein is recorded *Moſes* going up into the Mount to receive the

the Law from God, to deliver it to the Jews, a type of Christs ascension into Heaven to send down the new Law, the Law of Faith: *For when he ascended up on high, he led captivity captive, and gave gifts to men, Apostles, Evangelists, Pastors and Teachers,* to publish the new Law to the world, *Ephes.* 4. 8.

The *First Lesson* at *Even.* is 2. *Kings* 2. Wherein *Elias* his ascending into Heaven was a type of Christs Ascension, but Christ went far beyond his type in many particulars. *Elias* went up with a single Chariot, but Christ was attended with thousands, *Psal.* 68. 17. *The Chariots of God are twenty thousand, even thousands of Angels, and the Lord* ascending *is among them. Elias* upon his ascension doubles his spirit upon *Elisha*; But Christ gave such an abundance of the holy Spirit to his Disciples upon his Ascension, that they not only were filled with it themselves, but it ran over upon others from them; *by laying on of hands* they imparted it to others, *Acts* 8. 17.

We have no proper Second Lessons appointed

appointed; but in *Edw.* 6. Liturgy were appointed, S. *John* 14. *Epheſ.* 4 both very fit for the day.

Pſalms for the Morn. are 8. 15. 21. *Pſalms.*

The 8. *Pſalm* begins, *O Lord our Governour how excellent is thy name in all the World, thou that haſt ſet thy glory above the heavens.* This was fulfilled this day. For this day he ſet his glory above the Heavens, aſcending from earthly humility to heavenly glory. This made thy Name wonderful in all the world: For hereby it appears, that thou that didſt before deſcend ſo low, and wert for a time ſo vile reputed, art greater then all Principalities and Powers in Heaven and Earth; ſince ſome ſaw, and all men now believe, that thou diſt aſcend into Heaven, whereby thou haſt gotten *A name above all names, That at the Name of Jeſus every knee ſhould bow, both of things in Heaven, and things in earth,* Phil. 2. 9, 10.

Pſal. 15. *Who ſhall dwell in thy Tabernacle, or who ſhall reſt upon thy holy hill? even he that hath clean hands,* &c. ſhews both how juſt it was that Chriſt ſhould

ſhould aſcend and reſt upon the holy Hill, the higheſt Heaven, of which Mount *Sion* was a type: for he of all others had clean hands & a pure heart; and withal tells us the way which we muſt walk, *viz.* the way of righteouſneſs and holineſs, if we deſire to follow Chriſt to Heaven.

The 21. *Pſal.* is to be underſtood of Chriſt, S. *Aug.* in loc. Ver. 4. *Thou gaveſt him a long life, even for ever and ever, his honour is great in thy ſalvation.* "The raiſing him from death, hath "made his honour great, and all the "world to believe in him. *Glory and* "*great worſhip ſhalt thou lay upon him,* "by ſetting him at thy right hand in "Heaven. The reſt of the Pſalm is to the ſame purpoſe, of Chriſts abſolute triumph over his enemies, which was this day fulfilled, when he led captivity captive.

The *Even. Pſalms* are 24. 68. 108. Pſalms.

The 24. was ſung this day at Chriſts Aſcention, by a Quire of Angels, ſome going before the Lord Chriſt, knocking, as it were, at Heaven gates, and ſinging

ſinging, *Lift up your heads O ye gates, and be ye lift up ye everlaſting doors, and the King of glory ſhall come in:* to whom other Angels in Heaven, deſirous to know, who this King of glory was, ſing the next words, *Who is the King of glory?* The firſt Angels, that waited upon our Lord in his Aſcenſion anſwer, *The Lord ſtrong and mighty, even the Lord mighty in battel,* as ye may ſee by the priſoners that he leads captive in his triumph. Therefore *Lift up your heads O ye gates,* that never were yet opened to humane nature, *where never man yet entred,* S. *John* 3.13. *Acts* 2.24. *Heb.* 10.20. The other Angels as yet, as it were, amazed at the glory of the triumph, ask again, *Who is the King of glory?* what Lord is it that is ſo mighty? His heavenly Guard anſwer again, *The Lord of hoſts, he is the King of glory; Theodor.* in Pſal. Then Heaven gates were opened, and our dear Lord entred, and took poſſeſſion for us, and prepared places for us, S. *John* 14. 2.

The 68. *Pſal.* at the 18. ver. is by the Apoſtle applied to the Aſcenſion of Chriſt, *Epheſ.* 4.8. *Thou haſt aſcended up*

on

on high, and led captivity captive. It is not to be denied, but that it may be applyed to others also, (for the Scripture is full of sense,) as to *Moses.* For he from the bottom of the Red Sea, went up to the top of *Sinai*, leading with him the people of Israel, that long had been captive to *Pharaoh*; and there received gifts, the Law, the Priesthood, but above all, the Ark of the Covenant to be the pledge of Gods presence amongst them: this is the literal sense.

This of *Moses*, by Analogy, doth King *David* apply to himself, to his going up to mount *Sion*, and carrying up the Ark thither. For all agree, this Psalm was set upon that occasion. The very beginning of it (*Let God arise,*) shews as much; the acclamation ever to be used at the Arks removing, *Num.* 10.35. This was done immediately upon his conquest of the *Jebusites*, whom he had taken captives, what time for the honour of the solemnity, he dealt gifts, bread and wine to the people, 1 *Chron.* 15. But in the prophetical sense, this Psalm belongs to Christ, to *the Testimony of Jesus*, which *is the Spirit*

rit of all propheſie, Revel. 19. 10. For that was the greateſt captivity that ever was led captive; his the higheſt up-going, higher then *Sion* or *Sinai* far: that the moſt gracious and glorious triumph, when Chriſt made a ſhew of Principalities and Powers of Hell, triumphing over them in his own perſon, *Col.* 2. 19. which was this days triumph. Biſhop *Andrews* Serm. 7. in Pentecoſt.

In the 108. Pſal. The Prophet awakes himſelf and his Inſtruments of Muſick, to give thanks to God among the people, and among the Nations, for ſetting himſelf above the heavens, and his glory above all the earth, which was moſt literally fulfilled in his Aſcenſion into Heaven, and ſitting down at the right hand of God. It is true, this Pſalm is thought to be ſet upon another occaſion, *viz.* Gods promiſe of ſubduing the *Ammonites* and *Idumeans* under *David*, for which, he here vows his beſt thanks: yet for all this, it may be, and that principally, meant of Chriſt and his triumphant Aſcenſion. For God Almighty did ſo direct the

mind of the Prophets, that, that which was ſpoken by them of other perſons and actions, is oft-times more exactly fulfilled in and by Chriſt. *Oſee* 11. 1. *Out of Ægypt have I called my Son*, was there ſpoken of the deliverance of the people of Iſrael out of Egypt, fulfilled in Chriſt, S. *Matth.* 2. 15. What *David* ſays of himſelf, *I will open my mouth in a parable*, was fulfilled by Chriſt, S. *Matth.* 13. 35. The 72. *Pſal.* was written for *Solomon*, as the title ſhews, but more exactly fulfilled of Chriſt. *Davids* complaint of his own miſery, *Pſal.* 35. 19. verified in Chriſt, S. *John* 15. 25. Nay more, (which is worth our obſervation) ſome things *David* ſpeaks of himſelf, which do not agree to him, but in a figure, which agree to Chriſt in the letter; as, *They parted my garments among them, and caſt lots upon my veſture*, Pſalm 22. 17. 18. Nay, in the ſame Pſalm, (and ſometimes in the ſame verſe) ſome words will not agree to Chriſt, as *Pſal.* 69. 5. *My faults are not hid from thee:* Theſe cannot be ſpoken of Chriſt who knew no ſin. Some words again moſt

moſt properly belong to Chriſt, as verſe 22. *They gave me gall to eat, and when I was thirſty, they gave me vineger to drink.*

Thus holy Church hath in the Leſſons and Goſpel preached to us the Aſcenſion of Chriſt, in the type and antitype. In the Epiſtle ſhe teaches us our duty not to ſtand gazing up to Heaven, wondring at the ſtrangeneſs of the ſight, but to take heed to demean our ſelves ſo, as that we may with comfort behold him at his ſecond coming, his coming to judgement, *Acts* 1. 11. *Why ſtand ye gazing up into Heaven?* There is other buſineſs to be done, fit your ſelves for another coming, for *this ſame Jeſus which was taken up from you into Heaven, ſhall ſo come, even as ye have ſeen him go into Heaven.*

In the Collect we are taught to pray, that we, as far as may be, may conform to our Lord in his Aſcenſion, that like as we believe him to have aſcended into the heavens, ſo we may alſo in heart and mind thither aſcend, and with him continually dwell. In the ſpecial Pſalm and Hymn we adore and bleſs God

for our Saviours glorious Aſcenſion. It is pleaſant to behold the rare beauty of the Churches offices, as on others, ſo on this day, how each part ſuits the other.

The Goſpel to the Leſſons, the Epiſtle to the Goſpel, the Collect and Pſalms and Hymns, all fitted to the ſame, and all to the day.

For the Antiquity of this day, ſee S. *Aug.* Epiſt. 118. cited upon Eaſter day, *Epiphan.* and *Chryſoſt.* upon the day.

Sunday after Aſcenſ.

This is called *Expectation-week*; for now the Apoſtles were earneſtly expecting the fulfilling of that promiſe of our Lord. *If I go away I will ſend the Comforter to you*, S. *John* 16. 7.

The Epiſtle exhorts to earneſt prayer for the Comforter promiſed in the Goſpel; which the Church performs in the Collect.

WHIT-

WHITSUNDAY.

THis day the *HOLY GHOST* came down from Heaven upon his Church, as the Epiſtle tells; according to the promiſe of the Goſpel.

As in a long war it happens; when the war is ended, and peace concluded, Pledges and Hoſtages are mutually ſent, both as tokens of, and ſecurities for, the mutual agreement and peace: ſo was it betwixt God and Man. After our Lord Jeſus had ended the long war betwixt God and Man, and finiſhed the reconciliation, he ſent up, or rather he carried up himſelf, our Hoſtage, our fleſh and nature ennobled by the union with his Divine Perſon, as a royal pledge to his Father: on the other ſide, God ſent this day his royal Hoſtage, his holy Spirit, a ſecurity for our future peace. 1 S. *John* 4. 12, 13. *Chryſ.* Hom. 1. in Pentecoſt. Edit. *Savil.* tom. 5. The Devil had taken us captive, our Lord Chriſt undertakes the quarrel, his death was his battel, but then he ſeem'd

to be overcome; but up he got again at his Reſurrection; that was his victory; his Aſcenſion was his triumph: and as the ancient cuſtom was for Conquerours to ſcatter gifts amongſt the beholders, eſpecially on the laſt and great day of the triumph: ſo does our Lord, in this laſt day of the Feaſt, the Concluſion of his triumph, he doth, as it were, make the Conduits run with Wine; he poured out his Spirit ſo upon all fleſh, that ſome mockers ſaid, they were *full of new wine, Acts* 2. 12. He caſts abroad his new wine, new gifts and graces of the Spirit, to the amazement of the world, giving *to ſome the Word of wiſdom, to others the gift of knowledge, to others faith, to others the gift of healing, to others the working of miracles, to others propheſie, to others diſcerning of ſpirits, to others divers kinds of tongues, to others the interpretations of tongues*: all theſe worketh one and the ſame ſpirit, the Holy Ghoſt (1 *Cor.* 12. 4.) whom the Lord Chriſt as he promiſed, ſent down this day with theſe gifts, in honour of whom and his gifts we keep this day holy.

This

This time was alſo appointed of old for ſolemn baptiſm. The reaſon was: 1. Becauſe this day the Apoſtles were baptized with the holy Ghoſt and fire, *Acts* 2. 3. 2. Becauſe this day three thouſand were baptized by the Apoſtles, *Acts* 2. 40. In memory of which, the Church ever after held a ſolemn cuſtom of baptizing at this Feaſt. *Gratian.* de Conſec. Diſ. 3. c. 13.

This day is called Pentecoſt, becauſe it is fifty days betwixt the true Paſſover and Whitſunday.

As there were fifty days from the Jews Paſſover to the giving of the Law to *Moſes* in Mount *Sina*, which Law was written with the finger of God: (for from the 14. day of the firſt month, the day of the Paſſover, to the third day of the third month, the day of the Laws giving, *Exod.* 19. are fifty days) ſo from the true Paſſover which was celebrated, when Chriſt was offered up for us, are fifty days to this time when the Holy Ghoſt came down upon the Church, to write the new Law of Charity in their hearts. Upon this meditation S. *Aug.* breaks

out thus, *Who would not prefer the joy and pleasure of these mysteries, before all Empires of the world? Do you not see, that as the two Seraphins cry one to another, holy, holy, holy,* Esay 6. 3. *So the two Testaments Old and New faithfully agreeing, convince the sacred truth of God?* S. *Aug. Ep.* 119. Note that we must not count the fifty days from the very day of the Passover, but from the Sunday following; and so God directed the Jews, *Lev.* 23. 15. speaking of their Pentecost or Feast of Weeks, *And ye shall count from the morrow after the Sabbath, from that day seven weeks shall be compleat.*

It is also called *Whitsunday*, from the glorious Light of Heaven, which was then sent down upon the Earth, from the Father of Lights: so many tongues, so many Lights, which kindled such a light in the world on this day, as never shall be put out to the worlds end: as also because the new baptized, which were many at that Feast (*Whitsunday* and *Easter*, being the two solemn times of baptism) and of old called *Illuminati*, the Enlightned, *Heb.* 6. 4. from the spiritual

ſpiritual light they received in baptiſm, were then clothed in white garments, as types both of that ſpiritual whiteneſs and purity of ſoul, which they received in baptiſm, and were carefully to preſerve all their life after. As alſo of their joy for being made then by baptiſm members of Chriſt, Children of God, and Heirs of the Kingdom of Heaven. White is the colour of joy, ſays *Eccleſ.* 9.8. *Let thy garments be always white*, for God now accepts of thy works. S. *Cyril.* in his 4. *Cat. myſt.* alluding to this ancient cuſtom of the new baptized, of putting off their old garments, and clothing themſelves in pure white, hath words to this effect. "This white clothing is to mind you, "that you ſhould always hereafter go "in white. I ſpeak not this to perſwade "you always to wear white clothes, "but that you ſhould ever be clothed "with ſpiritual white, brightneſs and "purity of ſoul, that ſo you may ſay "with divine *Eſay* 61.10. *I will great-*"*ly rejoyce in the Lord, for he hath clo-*"*thed me with the garments of ſalvati-*"*on, he hath covered me with the robe of*

"*righteouſneſs.* Of which robe of "righteouſneſs and garment of ſal-"vation, the white veſtment was a re-"ſemblance. *Apoc.* 19. 8. *And to her "was granted, that ſhe ſhould be arrayed "in fine linen, clean and white, for fine "linen is the righteouſneſs of the Saints.*

Whitſunday then is as much as *Dominica in Albis*, the Sunday in white. The Greeks for the ſame reaſon call *Eaſter* Κυριακὴ λαμπρὰ, the Bright Sunday, becauſe then alſo the new baptized wore white: But the Latines call neither of theſe days from thence, but give them their names from the Reſurrection, and Pentecoſt; and the Octave of Eaſter or Low-Sunday is by them called *Dominica in Albis*, as is above ſaid, page 179.

This Holy-day hath *Proper Leſſons* and *Pſalms*.

The *Second Leſſons* are plain. The Morning firſt Leſſon *Deut.* 16. gives us the Law of the Jews Pentecoſt, or Feaſt of Weeks, which was a type of ours.

The *Evening* firſt Leſſon *Wiſd.* 1. is fit for this day. For it treats of the holy

holy Spirit, ver. 5, 6. how it fills the world, ver. 7. which was moſt exactly fulfilled this day, in which *they were all filled with the holy Ghoſt*, Acts 2.

The *Pſalms* for the morning 45. 47. are very proper to the day. The beginning of the 45. is concerning the Birth of Chriſt, and therefore uſed upon Chriſtmas-day; but the latter part is concerning the calling of the Gentiles, ver. 10, 11. and the glory of the Church the King of Heavens Daughter, v. 14. *Who is all glorious within*, through the heavenly gifts and graces of the Holy Ghoſt, ſent down this day; which glorious gifts miraculouſly poured upon the Church brought in the Gentiles to the Chriſtian faith, ver. 15. *The Virgins that be her fellows ſhall bear her company; and ſhall be brought unto thee.* For which all the people ſhall (as holy Church directs us to do this day) give thanks unto thee, verſe 18. In holy *Davids* Pſalms, as we do, ſo *Theodoret* in Pſal. "*I will remember* "*thy Name from one generation to ano-*"*ther, therefore ſhall the people give* "*thanks unto thee world without end:*

"That

"That is, all people to the worlds end "shall praise God for these blessings "upon the Church with those Psalms "which I compose, and so, (though "I be dead long before) yet in my "Psalms sung by them, I will remem- "ber thy Name from one generation "to another.

The 47. Psalm is a song of praise for the conversion of the Gentiles, by the Gospel published this day in all Languages, *Acts* 2. for which the Prophet invites them to active praises, Ver 1. *O clap your hands together all ye people; O sing unto God with the voice of melody*, for *God is gone up*, in jubilo, *with a merry noise*, ver. 5. That was upon Ascension day. And now *he is set upon his holy* and royal *seat, he reigns over the heathen*, makes the *Princes of the people joyn* in one body *unto the people of the God of Abraham*, brings the Gentiles in to the Jews, and makes one Church of both; and that by the Gospel of the kingdom, published this day, to all Nations, and so, that was done this day, for which this Psalm gives thanks.

Evening Ps. are 104, 145. These two are

are thanktul Commemorations of the various gifts of God the Holy Ghoſt, who then gave temporal, this day, ſpiritual gifts; which ſpiritual gifts of this day were ſhadowed out by thoſe temporal, and *all come from the ſame ſpirit*, 1 *Cor.* 12. 4. to whom this Feaſt is held ſacred: So that in bleſſing the Author of them, we bleſs the Author of theſe, the holy Spirit from whom theſe divers gifts come. Some part of the 104. is more particularly appliable to this Feaſt. *He maketh the clouds his chariots*, that was upon Aſcenſion day, when he went up to Heaven in a cloud, *Acts* 1. 9. ver. 5. Then follows ver. 30. *Emittis ſpiritum Thou ſendeſt forth thy Spirit, and they ſhall be made, thou ſhalt renew the face of the earth*, which is proper to this day; for this day the Holy Spirit was ſent, and renewed the face of the Earth, with new Creatures, new Men of new hearts and new tongues, *Acts* 2. *Old things paſſed away, and all things are become new.*

The ſame Harmony of Epiſtle, Goſpel and Collect, and Leſſons and Pſal. that we have obſerved upon Chriſtmaſs and

and Easter, and Ascension, may with pleasure be meditated upon this day.

The same Ancients testifie the Antiquity of this Feast, that gave in evidence for Easter.

Munday and *Tuesday* in *Whitsun week*.

THe Epistles for both relate not only to the sending of the H. Ghost, but also to Baptism, which the Church takes often occasion to remember us of by her Readings and Usages, and would have us improve them all towards most useful Meditations.

This is one of the four *Ember-weeks*, of which see above, after the first Sunday in Lent, p. 149.

TRINITY-SUNDAY.

IN Ancient Liturgies and Ritualists, we find this day lookt upon as an *Octave* of *Pentecost*, or as *Dominica vacans* (of which Name is spoken page 219.) and that the observing of it as a Feast

Feaſt of the *Trinity* was of later uſe, and more late in the Roman Church then in ſome other, (See *Decretal.* lib. 2. T. 9. *De Feriis.*) And there were who objected, that becauſe on each day (and eſpecially Sundays) the Church celebrates the praiſes of the Trinity, in her Doxologies, Hymns, Creeds, &c. Therefore there was no need of a Feaſt on one day for that which was done on each. But yet the wiſdom of the Church thought it meet, that ſuch a Myſtery as this, though part of the Meditation of each day, ſhould be the chief ſubject of one, and this to be the day. For no ſooner had our Lord aſcended into Heaven, and Gods holy Spirit deſcended upon the Church, but there enſued the notice of the glorious and incomprehenſible Trinity, which before that time was not ſo clearly known. The Church therefore having ſolemnized in an excellent order all the high Feaſts of our Lord, and after, That of the deſcent of Gods Spirit upon the Apoſtles, thought it a thing moſt ſeaſonable to conclude theſe great ſolemnities with a Feſtival of full, ſpecial, and expreſs

expreſs Service to the holy and bleſſed Trinity. And this the rather in after-times, when *Arrians* and ſuch like Hereticks had appeared in the world, and vented their blaſphemies againſt this Divine Myſtery.

Some proper Leſſons this day hath, as the *Morning* Firſt and Second.

The firſt Leſſon is *Gen.* 18 wherein we read of three that appeared to *Abraham*, or the Lord in three Perſons, Verſe 1, 2. A type of that myſterious Trinity in Unity, which was after revealed in the Goſpel: So *Theodor* l. 2. *ad Græc.* "Becauſe the Jews had long "lived in *Egypt*, and had learn'd there "the worſhip of many gods; the moſt "wiſe God did not plainly deliver to "them the myſtery of the Trinity, leſt "they ſhould have miſtaken it for a "doctrine of a plurality of gods. Yet "the doctrine of the Trinity was not "wholly hidden in thoſe times, but "ſome ſeeds of that perfection of Di-"vinity were diſperſed: and for that "cauſe, the Quire of Angels ſing thrice "*Holy*, but once *Lord, holy, holy, holy, Lord God of hoſts*; and here Three "Men appeared to *Abraham*. The

The Second Leſſon, S. *Matth.* 3. is thought fit for this Feaſt, becauſe it delivers to us the baptiſm of Chriſt, at which was diſcovered the myſtery of the Trinity; for there the Son is baptized, the holy Spirit deſcends upon him, and the Father ſpeaks from Heaven, *This is my beloved Son.*

The Epiſtle and the Goſpel are the ſame that in Ancient Services were aſſigned for the *Octave* of *Pentecoſt*, (The Epiſtle being of the viſion of S. *John*, *Rev.* 4. and the Goſpel the Dialogue of our Lord with *Nicodemus.*) And the mentioning (which we find therein) of Baptiſm, of the holy Spirit and gifts of it, though it might then fit the day, as a repetition (as it were) of Pentecoſt, ſo is it no leſs fit for it as a Feaſt to the Bleſſed Trinity. The miſſion of the Holy Ghoſt brings with it (as aforeſaid) more light and clearneſs to the doctrine of the Trinity, and when more fit to think of the gifts of the Spirit, then on a ſolemn day of Ordination (as this is one) when Men are conſecrated to ſpiritual Offices? But beſides this, we have in the Goſpel ſet before us,

all

all the Three Perſons of the Sacred Trinity, and the ſame likewiſe repreſented in the Viſion which the Epiſtle ſpeaks of, with an Hymn of praiſe, *Holy, holy, holy Lord God Almighty*, &c. which expreſſions by ancient interpretation relate to the holy Trinity, as is above ſaid.

Of the Sundays after TRINITY *till* ADVENT.

THe Church hath now finiſhed the celebration of the high Feſtivals, and thereby run, as it were, through a great part of the *Creed*, by ſetting before us in an orderly manner the higheſt Myſteries of our Redemption by Chriſt on Earth, till the day he was taken up into Heaven, with the ſending down of the Holy Ghoſt at Pentecoſt. Now after ſhe hath in conſequence and reflexion upon theſe Myſteries, broke out into a more ſolemn and ſpecial Adoration of the Bleſſed Trinity, ſhe comes according to her Method in the Intervals of great Feaſts (of which ſee Page 110.)

110.) to uſe ſuch Epiſtles, Goſpels, and Collects, as ſuit with her holy affections and aims at this ſeaſon. Such, namely, as tend to our edifying, and being the living Temples of the Holy Ghoſt our Comforter with his Gifts and Graces; that having Oyl in our Lamps, we may be in better readineſs to meet the Bridegroom at his ſecond Advent or coming to judgement. And this is done in the remaining Sundays till Advent, which in their Services are, as it were, ſo many Eccho's and Reflexions upon the Myſtery of Pentecoſt (the life of the Spirit) or as Trumpets for preparation to meet our Lord at his ſecond coming. Which will be more manifeſt if we take a general view of the Goſpels together, and afterwards of the Epiſtles and Collects.

The *GOSPELS* for this time, according to the method which hath before been declared, page 110. are of the holy Doctrine, Deeds and Miracles of our Saviour, and ſo may ſingularly conduce to the making us good Chriſtians, by being followers of Chriſt, and repleniſhed with that Spirit which he both promi-

promiſed and ſent, and for which the Church lately kept ſo great a ſolemnity: For to be charitable, heavenly-minded, repentant, merciful, humble, peaceable, religious, compaſſionate and thankful, to truſt in God and abound with ſuch ſpiritual qualities, are the Leſſons taught us by our Lord in theſe Goſpels; and that not only by word and deed, but many miracles alſo, for divers Goſpels are of ſuch, and tend much to our edifying. From his healing of the ſick, and going about doing good, we may learn to employ that power and ability we have in works of mercy and goodneſs. He that raiſed the dead, and did ſuch mighty works can be no other, we may be ſure, than God and Man, the Saviour of the world, and able to protect us, even againſt death it ſelf, to raiſe our bodies from the duſt, and glorifie them hereafter.

Thus we have in general the intent of theſe Goſpels (as may eaſily appear by particular obſervation) and withal, how pertinent they are to the time. And with them the Church concludes her

her Annual courſe of ſuch readings, having thereby given us (and in ſuch time and order as moſt apt to make deep impreſſion) the chief matter and ſubſtance of the four Evangeliſts.

True it is, that in ancient *Rituals*, and particularly in S. *Hieromes Comes* (or *Lectionarius*) where we find this ſame order of Epiſtles and Goſpels. (See *Pamelii Liturg. Eccleſ. Lat.* T. 2.) there are ſome other beſides theſe which our Church uſeth, as for Wedneſdays, Fridays and other ſpecial times and Solemnities. But theſe for Sundays and other Holy-days, which are retained by our Church, are ſo well choſen for the fitneſs, variety and weightineſs of the matter, and out of that Evangeliſt that delivers it moſt fully, that the chiefeſt paſſages of all the Evangeliſts are hereby made known and preached to us; and what we meet not with here is abundantly ſupplied by the dayly Second Leſſons. And the like alſo may be ſaid concerning the Epiſtles.

In the *EPISTLES* for this time there is an Harmony with the Goſpels, but not

not ſo much as ſome have thought in their joynt propounding of particular conſiderations, and thoſe ſeveral and diſtinct, as the days they belong to (for that belongs to more ſpecial ſolemnities) but rather as they meet all in the common ſtream, the general meditation and affection of the ſeaſon.

We may therefore obſerve, that as all the Goſpels for Sundays ſince *Eaſter* day hitherto are taken out of the beloved Diſciple S. *John*, who therein gives us many of the laſt and moſt tender and affectionate words of our dear Lord before his Paſſion and Aſcenſion; his promiſing of a Comforter, bidding them not fear, bequeathing his peace to them and the like: ſo now the two firſt Epiſtles are taken (and moſt fitly) out of the ſame Apoſtle, who therein minds us with much earneſt affection of that ſpirit which our Lord promiſed for our Comforter, and of the great effect and ſign of it, *the love of one another: If*, ſaith he, *we love one another, God dwelleth in us, and his love is perfect in us: Hereby know we that we dwell in him, and he in us, becauſe he hath given*

us

us of his Spirit. And the Epiſtle for the ſecond Sunday exhorteth us in like manner, *To love one another as he gave commandment, and he that keepeth his Commandments dwelleth in him, and he in him; and hereby We know that he abideth in us, even by the Spirit which he hath given us.* In the Epiſtle for the third Sunday, we are put in mind by S. *Peter* of ſubmiſſion, and being humble, (for God gives grace to ſuch) of ſobriety, watching, faith and patience in affliction, with an exhortation *to caſt our care upon God, who cares for us, and ſhall perfect, ſettle, ſtrengthen and ſtabliſh us,* which is according to what Chriſt ſaid, *That he would not leave us Comfortleſs.* The fourth Epiſtle is out of *Rom.* 8. and is a comfort againſt afflictions, *as not worthy of that glory which ſhall be ſhewed upon us,* provided we be ſuch as they whom the Apoſtle there ſpeaks of, *who had received the firſt-fruits of the Spirit.* The Epiſtle for the fifth being taken out of S. *Peter,* exhorts us to Love, Peace, Innocence and ſuch ſpiritual affections; and if any trouble us, *not to be afraid,* but to *ſanctifie the Lord God in*

our

our hearts. The reſt of the Epiſtles for all the days following, relate much to the ſame buſineſs, as newneſs of life, and all the fruits and gifts of Gods holy Spirit, and as a particular inſight will ſufficiently manifeſt. But being not the firſt that are uſed in this ſeaſon, they ſeem to have been choſen with more indifferency, for they are taken out of *S. Paul*, and keep the very order of his Epiſtles, and the place they have in each Epiſtle. For of them the firſt are out of the Epiſtle to the *Romans*, and (ſo in order) the next out of the Epiſtles to the *Corinthians* (firſt and ſecond) *Galatians*, *Epheſians*, *Philippians*, and *Coloſſians*, for ſo far the Order reacheth till the time of Advent. Only two of the Sundays (the 18. and the 25.) do vary from this method in the choice of their Epiſtles, and there is reaſon for both.

And firſt, for the 25. or laſt Sunday the reaſon is manifeſt: for it being lookt upon as a kind of preparative or fore-runner of Advent, as Advent is to Chriſtmas (and in *S. Jeromes Lectionarius* it is comprized within the time of Advent) an Epiſtle was choſen not as

hapned according to the former method, but ſuch an one as propheſied of Chriſts Advent or Coming; for that plainly appears in This out of *Jeremy*, *Behold the time cometh, ſaith the Lord, that I will raiſe up the righteous branch of* David, *which King ſhall bear rule, and he ſhall proſper with wiſdom, and ſhall ſet up Equity and Righteouſneſs again in Earth.* The like Propheſie is implyed in the Goſpel, and applyed to *Ieſus* in the words of the people, when they had ſeen his miracle: *This is of a truth the ſame Prophet that ſhould come into the world.* And therefore when there are either more or fewer Sundays then 25. between *Trinity* and *Advent*, if we ſo diſpoſe of the Services as always to make uſe of this for the laſt of them, it will be agreeable to reaſon & exemplary practiſe, and that from time of old, for we find ſuch a Rule in *Micrologus* an ancient Ritualiſt. The *other Sunday* that follows not the method of the reſt, is the 18. after *Trinity*, for its Epiſtle is taken out of the firſt to the *Corinthians*, not out of that to the *Epheſians*, as other are for the Sundays

that go next before & after. This ſeems to be occaſioned by a particular circumſtance for which a fit Epiſtle was to be found out, though it were not taken out of its place in the uſual order, & that was the *Ordination* of *Miniſters*; for the underſtanding of which, and the ancient care about Ordinations, it will not be amiſs to be ſomewhat the larger. We may therefore note that what was ſaid of Collects (page 83.) is true alſo of this order of Epiſtles and Goſpels, that it comes down to us from Ancient Times, as appears by S. *Hieromes Lectionarius* above mentioned, and other old Liturgiſts and Expoſitors. And by them we find that it was the Cuſtom of old to have proper Services for Wedneſdays, Fridays, and Saturdays in each Ember-week, and then followed (as with us) the conferring of Holy Orders. But care being taken that the Ordination ſhould be performed after continuance the ſame day in Prayer and faſting, and yet be done upon the Lords day alſo; and becauſe by ancient Canon that day was not to be faſted, they therefore took this courſe,

courſe, to perform it on Saturday (it being one of the Ember Faſts) and yet in the Evening of it, for that time was accounted as belonging to the Lords day following; or if they would continue ſo long faſting, to do it early in the morning following. See *Leo Epiſt.* 81. *ad Dioſc.*

In regard therefore that this was accounted a Sundays work, and that there had been ſo much Exerciſe and Faſting on Saturday, the Sunday following had no publick Office, and was therefore called *Dominica Vacat* (or *Vacans*) a vacant Sunday. But it was afterwards thought better not to let that day paſs in that manner, nor to continue ſo long and late on Saturday in ſuch Abſtinence & Exerciſe; and therefore the Ordination came to be diſpatcht ſooner on Saturday, and the Sunday following had a Service ſaid on it, which at firſt for ſome time was borrowed of ſome other days, but afterwards One was fixt, being fitted to the day or ſeaſon with ſome reſpect in the frame of it to the Ordination at that time. For although there were peculiar

Readings, Rites and Prayers for the Ordination it ſelf (as there is alſo in our Church much reſembling the ancient Form,) yet beſides that, in the general Service of the day, ſome reflexion was made on the buſineſs of Ordination.

Only the *Vacant Sunday* for the Ember week in *September* had no conſtant peculiar Service; for being fixt to a certain time of that Month, it chanceth that the ſaid Sunday ſometimes is the 18. after Trinity, ſometimes the 17. or ſooner, as Eaſter falls out; and accordingly takes the Service of the 18. Sunday, or ſome other before it, as it happens to be that year. But of old, after other Vacant days had their proper Services, this day continued for ſome while to make uſe of borrowing; ſo *Berno* and *Micrologus* ſay it was in their times: and what Service can we think could be more uſeful for that purpoſe, then this of the 18. Sunday, eſpecially if we conſider it with all the acceſſaries it had then?

In ancient Rituals, as S. *Hieromes Lectionarius*, S. *Gregories Antiphonarius*,

rius, Liber Sacramentorum, &c. we find the ſervice of Ember-week placed immediately before that of this Sunday, & the chief reaſon may be this aforeſaid, their affinity of matter. *Rupertus Tuitienſ.* in his 12. Book *De Divin. Officiis*, and 18. Chap. is very copious in ſhewing, how much the office of this day (in that largeneſs it then had) concern'd them that had the cure of ſouls: and *Berno Augienſ.* in his 5. Chap. is as large in ſhewing how well it might ſerve in that regard for a ſupplement to the *Vacant Sunday*. All which conſidered, and withal that the uſual order of the Epiſtles from 5. to the 25. was changed only in This, & that according to the courſe of Eaſter, the Ordination falls on this Sunday, or ſome other before it, we may very probably conclude that the choice of this Epiſtle (and Goſpel alſo) was with deſign to exerciſe our meditations ſomewhat on the Ordination this day celebrated, or not long before it. And hereby a good ground was given to the Preacher in his Sermon (for that was uſually upon the Readings of the day) to declare in a fit ſeaſon the

duty of Paſtors and their flocks, according as he ſaw occaſion.

The *Epiſtle* is a Thankſgiving *in behalf of the Corinthians for the grace of God which was given them by Jeſus Chriſt*: It appears by what the Apoſtle ſaith of them in divers places, that they had been taught by many learned Inſtructers, and that many of them had much profited, and abounded in many ſpiritual gifts: And ſuch gifts are here mentioned as are ſpecially requiſite for them that are Ordained to be Spiritual Guids, as the *being enriched in all utterance, and in all knowledge, and being behind in no good gift.* And the *Goſpel* is of our Saviours anſwering a queſtion of a Doctor of the Law, of his ſilencing both Phariſees and Sadducees by his doctrine and queſtions: whereby he ſhews how thoſe whom he ſends on Divine Meſſages ſhould be qualified, how able to ſpeak a word in due ſeaſon, to give a reaſon of their faith, and to convince gainſayers. This is the Goſpel in the ancient *Lectionary* above mentioned; and though ſome Churches uſe other, yet we

we may obſerve that they are all very appliable to this occaſion. And the old *Anthems* or *Verſicles* for the day Saint *Greg. Antiphonary* (wch are to be found moſt of them in ſome Latin Services) are herein moſt expreſs: deſiring of God *That his Prophets may be found faithful*; and ſpeaking of *being glad of going into the houſe of God, Bringing preſents, coming into his Courts*, &c. *Of telling out among the Heathen that the Lord is King*; *Of* Moſes *hallowing an Altar, and offering Sacrifices, aſcending into the Mount, praying for the people, of Gods ſhewing himſelf to him*, &c.

It is true, that other *Ordination-Sundays* relate principally (as is moſt meet) to the chief Meditations of thoſe ſpecial ſeaſons wherein they fall, but yet therein we may find matter very pertinent to this occaſion. How fit the Service of *Trinity Sunday* is in this regard, hath already been declared page 209. nor could any ſeaſon have been more aptly choſen for this occaſion. In that of *Lent* the Epiſtle tells us what holineſs of life is required in all, and therefore certainly in them whom God

hath called to ſuch an holy profeſſion: and that ſaying of Chriſt (in the Goſpel for the ſame day) *that he was ſent to the loſt ſheep*, &c. may mind them of their duty, who are ſent by him to be Paſtors of his flock. The like Advertiſements they may gather from both Epiſtle and Goſpel of the Sunday of Ordination in time of Advent, as may be obvious to view. And no leſs proper is that Epiſtle, which the *Lectionary* and ſome Churches appoint for the ſame day: *Let a man*, ſaith the Apoſtle there, *thus wiſe eſteem us, even as the Miniſters of Chriſt, and Stewards of the ſecrets of God. Furthermore it is required of Stewards that a man be found faithful.* Which Epiſtle with us, and ſome other Churches, is applyed to the Sunday next before this, changing place with another Epiſtle, not unfit for this occaſion, and more fit to come next to Chriſtmas: For by thoſe words in it, *The Lord is even at hand*, it may excite us to ſuch a preparation for the Feaſt of Chriſts coming in the fleſh, as may prepare us for that other coming in glory which we look for.

Thus

Thus have we taken a view of theſe Epiſtles and Goſpels, and upon occaſion alſo of thoſe which are uſed after Ordinations, and ſomewhat alſo of the time when holy Orders were given. Our Church herein keeps to the day that is moſt proper: and that is to the Sunday which next follows the Ember Faſt. A day on which Chriſt beſtowed his Spirit upon his Apoſtles, gave them their Commiſſion, and many wonderful gifts for the good of the Church. For this and other reaſons doth *Leo* ſhew, how congruous the Lords day is for ſuch a work. Beſides, this may be added, that a buſineſs of ſuch conſequence being done upon ſuch a day, is attended with more ſolemnity and preſence of the Congregation. See the diſcourſe of Ember weeks, page 149. and *Leo* Epiſt. 81. *ad Dioſc.*

The *COLLECTS* remain to be now ſpoken of: and they in the ſame manner with the Epiſtles and Goſpels have a general congruity with the affection of the ſeaſon. For as Faith, Hope and Charity, the graces and gifts of the Holy Ghoſt are the general ſubject

more or leſs of theſe Epiſtles, and the ſame taught, exemplified and confirmed in the Goſpels; ſo are theſe *Collects* certain general Invocations upon God for the aſſiſtance of his holy Spirit, and bringing forth the fruits of it, and conſiſt uſually of a moſt humble acknowledgement, and a petition ſuitable, as is above declared, Page 85.

And as we have taken there a brief view of the pious ſenſe and ſpirit of theſe acknowledgements, ſo will it not be amiſs to do the ſame here concerning the petitions, which in each *Collect* are ſome or other of theſe following, or ſuch like: *That God would be pleaſed to prevent and follow us always with his grace, and with his mercy in all things direct and rule our hearts, to ſtir up our Wills, pour into our hearts (graft in them) the love of his holy Name, make us to have a perpetual fear and love of it, to ask ſuch things as ſhall pleaſe him, to have the Spirit, to think and do always ſuch things as be rightful (to pleaſe him both in will and deed) that he would encreaſe, nouriſh, keep us in true Religion and all goodneſs; give unto*

us

us the encreaſe of Faith, Hope and Charity, that we may live according to his will, with pure and free hearts follow him; accompliſh thoſe things he would have done, may be cleanſed, abſoyled, delivered from all our offences, have pardon, peace, protection and defence; may plentifully bring forth the fruits of good works, and by him be plenteouſly rewarded, and obtain his promiſes which exceed all we can deſire. Such requeſts as theſe (beſides ſome other, *That God would hear the prayers of the people*, of which ſee Pag. 81. and 100.) are by the Prieſt preſented to God, fit for the Churches meditations at this time after *Pentecoſt*, and not unfitly following the Leſſons, the Decalogue, and the following Supplications of the people, as the proper place of Collects: Being all of them (though in ſeveral branches and expreſſions) in effect thus much: That by the merciful Grace, Inſpiration, Defence and Protection of God Almighty, we may be cleanſed from our ſins, may obey his Commandments, may live as Chriſtians ought, not after the fleſh, but after the Spirit,

rit, and ſo to be fitter to meet our bleſſed Lord at his ſecond Advent to judge the world.

And this meditation of the ſecond Advent of Chriſt is thought ſo ſeaſonable in the laſt place, that ſome Churches inſtead of thoſe Readings which we have for the laſt Sunday of this Time, make uſe of ſome other which concern the day of judgement: But our Church, as ſhe hath good reaſon for her method, as we have ſeen Pag. 216. So is ſhe not at all defective in her thoughts of Chriſts ſecond coming: In time of Advent, and often afterwards ſhe takes occaſion to remember it, but moſt eſpecially at this ſeaſon. The laſt *Goſpel* (except that which implies a propheſie of Chriſts Advent) lets before us his raiſing up of one from the dead, a great ground of our faith and hope of a Reſurrection. The *Epiſtle* that goes with it, and all the reſt in a manner aim moſt evidently at this, the *Quickning us to a life ſpiritual by the hopes of an eternal.* The *laſt Collect*, with ſome other, is for the enjoyment of it according to Gods promiſes.

promiſes. So that we ſee the Church in her Meditations for the concluſion of the year, takes in that for her ſubject which is the cloſe of our Creed, end of our Faith, and Crown of our Devotions: *The Reſurrection of the body, and the life everlaſting.*

S. *ANDREW.*

THis Saints-day is the firſt that is kept ſolemn, becauſe he firſt came to Chriſt, and followed him before any of the other Apoſtles, S. *John* 1. 38. He brought his brother *Simon* to Chriſt, 42. He it was that ſaid, *We have found the Meſſiah*, and therefore his day is right ſet at the beginning of *Advent* for ever, to bring news *De Adventu Domini*, of the Advent or coming of our Lord.

Converſion of S. *PAUL.*

WHereas other Saints martyrdoms, or at leaſt the days of their death are celebrated by holy Church; S. *Pauls* Converſion is made the Holy-day. For theſe reaſons:

1 Firſt

1. For the Example of it: that no ſinner, how great ſoever, might hereafter deſpair of pardon, ſeeing *Saul* a grievous perſecutor made S. *Paul*: *For this cauſe I obtained mercy, that in me firſt, Jeſus Chriſt might ſhew forth all long-ſuffering for a pattern to them which ſhould hereafter believe*, 1 Tim. 1. 36.

2. For the joy which the Church had at his Converſion.

3. For the miracle wrought at his Converſion.

Purification of S. *MARY*, *or Feaſt of* Candlemaſs.

SOme Churches keep four Holy-days in memory of the bleſſed Virgin, namely, The Annunciation, the Aſſumption, the Nativity, and Purification. Our Church keeps only the Purification and Annunciation, which are common to her and our Bleſſed Lord.

The Purification is a double Feaſt, partly in memory of the Virgins purification (this being the fortieth day after the birth) which ſhe obſerved according

cording to the Law, *Leviticus* 12. 4. though ſhe needed it not: but chiefly in memory of our Lords preſentation in the Temple, which the Goſpel commemorates.

Our Saviour thus preſented in the Temple, offered himſelf a live Oblation for us, that ſo the whole obedience of his life might be ours.

This day had one ſolemnity of old peculiar to it: namely, Proceſſion: the order and manner of which I ſhall ſet down briefly out of S. *Bernard.*

We go in Proceſſion two by two, carrying Candles in our hands, which are lighted, not at a common fire, but a fire firſt bleſt in the Church by a Biſhop. They that go out firſt return laſt; and in the way we ſing, Great is the glory of the Lord.

We go two by two, in commendation of Charity and a ſocial life; for ſo our Saviour ſent out his Diſciples.

We carry lights in our hands: Firſt, to ſignifie that our light ſhould ſhine before men. Secondly, this we do this day eſpecially in memory of the wiſe virgins (of whom this bleſſed Virgin is the chief) that went

went to meet their Lord with their Lamps light and burning. And from this usage and the many lights set up in the Church this day, it is called *Candelaria*, or *Candlemas.*

Because our works should be all done in the holy fire of Charity; therefore the candles are light with holy fire.

They that go out first, return last, to teach humility, in humility preferring one before another, *Phil.* 2. 3.

Because God loves a cheerful giver, therefore we sing in the way.

The Procession it self, is to teach us, that we should not stand idle in the way of life, but proceed from vertue to vertue, not looking back to that which is behind, but reaching forward to that which is before.

For the Antiquity of this day, see *Cyril. Alex. Gregory Nyss in diem.* And for the Feast of the Annunciation, *Athanas. Ser. de Deipara.*

S. *Philip* and S. *James.*

WHereas in the Primitive Church, the Apoſtles had not ſeveral days of ſolemnity; it was appointed that one day ſhould be allowed for them all; namely, in the Latine Church, the Calends or firſt of *May*: in the Greek, the Feaſt of S. *Peter* and S. *Paul*. Afterwards, when the other Apoſtles had peculiar days appointed, this firſt of *May* was left to S. *Philip* and S. *Jacob*, becauſe it was thought that they ſuffered upon that day. Thus *Durandus* and ſome other deliver it: but upon further inquiry it ſeems to be a miſtake; for if (as hath been proved in the diſcourſe upon S. *Stephens* day) Martyrs and other Saints had their ſeveral days obſerved in the firſt times, it is not probable, that the Apoſtles, thoſe Founders of Churches, *thoſe Princes over all Lands* (as they are called *Pſ.* 44. 10.) ſhould be hudled up all into one day, and have a leſs reſpect given them by the Church then other Saints and Martyrs had. I conceive there-

therefore that they had ſeveral days allowed them as well as other Saints; and this miſtake of *Durandus* was occaſioned by this, that in ſome old Martyrologiſts, this Feaſt of *Philip* and *Jacob*, was called the Feaſt of S. *Philip* and *Jacob* and *all the Apoſtles*, and in ſome, the *Feaſt of Philip and Iacob and All-Saints*. The reaſon of which was not, becauſe the Apoſtles had no other Feaſts appointed them but only this, but becauſe the Feaſt of *Philip* and *Iacob* is upon the *Kalends* of *May*, and ſo falls within the Paſchal Solemnity betwixt Eaſter and Whitſuntide; All which time the Church of old was wont to commemorate not one Saint alone, but all together; and therefore not *Philip* and *Iacob* alone, but all the Apoſtles and Saints together with them: The reaſon of which was, ſays *Gemma de Antiq. Miſ. rit.* cap. 140. Becauſe in our heavenly Country, which that time ſignifies, the joy of all is the joy of every one; and the joy of every Saint, the common joy of all. Or becauſe as *Micrologus* ſays, *De Eccl. Offic.* c. 55. At the general Reſurrection

on (of which Eaſter ſolemnity is a type) there is a common Feſtivity and joy of the Righteous.

The *Philip* this day commemorated, was *Philip* the Apoſtle, whom the Goſpel mentions, not *Philip* the Deacon. Yet the Church gives us a Leſſon, *Acts* 8. concerning him; and it was a thing not unuſual in ancient Martyrologies to commemorate divers of the ſame name on the ſame day.

The *Iames* that is commemorated this day is not one of the ſons of *Zebedee*, whoſe day is kept in *Iuly*, but *Iames* who was called the Brother of our Lord, the firſt Biſhop of *Ieruſalem*; who wrote the Epiſtle called the *Epiſtle* of S. *Iames*, part of which is this day read.

This day hath no Faſt, becauſe it falls betwixt Eaſter and Whitſuntide. See the Feaſt of Circumciſion.

S. *John*

S. *John Baptist.*

WE celebrate the birth of S. *John Baptist*, and of our Saviour, For these reasons:

The Births of both were full of joy and mystery. Our Saviours we have already observed. Now for S. *Johns*, it is plain, there was more then ordinary joy at his birth, S. *Luke* 1. 14. And full of mystery and wonder it was. As a Virgin conceived our Lord, so a barren woman brought forth S. *John*, S. *Luke* 1. 36. Again, his birth was prophetical of our Lord, whom he saluted out of his mothers womb. Lastly, his birth was made memorable by the prediction of the Angel *Gabriel*, S. *Luke* 1. 19.

There was formerly another Holy-day for the beheading of S. *John Baptist*; but our Church keeps only this Holy-day in memory of him, wherein though she principally commemorates his mysterious Nativity, as you may see in the Gospel; yet she does not omit his Life and Death; his Life and Office in

in the Morning Leſſons are recorded. His death is related in the Second Leſſ. Evening, and the Collect prayers for grace to imitate his example, patiently ſuffering for the Truths ſake.

S. *Michael.*

HOly Church holds a Feaſt in memory of the holy Angels. Firſt, becauſe they miniſter to us on earth, *Heb.* 1. 14. *Being ſent forth to miniſter to them that ſhall be heirs of ſalvation.* Secondly, becauſe they fight againſt the Devil for us, by their prayers and recommendation of us and our condition at the throne of grace; as appears by the Epiſtle, and the Goſpel at the end of it.

The Church in this Feaſt particularly commemorates S. *Michael*, becauſe he was Prince or tutelar Angel of the Church of the Jews, *Daniel* 10. 13. 12. 1. and ſo of the Chriſtian Church: For the Church, which was once in the Jews, is now in the Chriſtians.

All-

All-Saints.

BEcauſe we cannot particularly commemorate every one of thoſe Saints in whom Gods graces have been eminent, for that would be too heavy a burthen: and becauſe in theſe particular Feaſts, which we do celebrate, we may juſtly be thought to have omitted ſome of our duty, through infirmity or negligence: therefore holy Church appoints this day, in commemoration of the Saints in general.

Other Holy-days not here ſpoken of, are either mentioned in other places, or need no other explication then what already hath been ſaid in general of Holy days, and their Readings.

The COMMUNION, or *Second Service.*

IN the Liturgy it is called *The Communion*, and well it were that the piety of the people were ſuch as to make it always a Communion. The Church as appears by her pathetical *Exhortation before the Communion*, and *the Rubrick after it*, labours to bring men oftner

oftner to communicate then ſhe uſually obtains. Private and ſolitary Communions of the Prieſt alone ſhe allows not; and therefore when other cannot be had, ſhe appoints only ſo much of the Service, as relates not of neceſſity to a preſent Communion, and that to be ſaid at the Holy Table; and upon good reaſon, the Church thereby keeping, as it were, her ground, viſibly minding us of what ſhe deſires and labours towards, our more frequent acceſs to that holy Table, and in the mean while that part of the Service which ſhe uſes may perhaps more fitly be called the *Second Service* then the Communion. And ſo it is often called, though not in the Rubr. of the Liturgy, yet in divers *Faſt-Books* and the like ſet out by Authority. If any ſhould think that it cannot properly be called the Second Service, becauſe the Morning Service and Litany go before it, which we prove in the following diſcourſe to be two diſtinct Services, whereby this ſhould ſeem to be the Third rather then the Second Service; it is Anſwered, that ſometimes the

the *Communion-Service* is used upon such days as the Litany is not; and then it may without question be called the Second Service; nay, even then when the Litany and all is used, the Communion Service may be very fitly called the Second Service: For though in strictness of speech the Litany is a service distinct, as is shewen; yet in our usual acception of the word Service, namely, for a complete Service with all the several parts of it, Psalms, Readings, Creeds, Thanksgivings, and Prayers, so the Litany is not a Service, nor so esteemed, but called *The Litany*, or Supplications; and lookt upon sometimes, when other Offices follow, as a kind of Preparative (though a distinct form) to them, as to *The Communion*, *Commination*, &c. And therefore it was a custom in some Churches, that a Bell was tolled, while the Litany was saying, to give notice to the people, that the Communion Service was now coming on. This Service consists of Four parts, The first reaches to the Offertory, called anciently *Missa Catechumenorum*, the service

ſervice of the Catechumens: The ſecond is the *Offertory*, which reaches to the Conſecration. The third begins at the Conſecration, and ends at the *Angelical Hymn*, **Glory be to God on high.** The laſt is the *Poſt-Communion*, or Thankſgiving, which with us is nothing but that holy Hymn.

Part. 1. We begin the firſt part, as the Church was wont to begin her Services, with the LORDS PRAYER, concerning which, ſee the Morning Service.

After this follows an excellent prayer to God **to cleanſe our hearts by his holy inſpiration.**

Then follow the COMMANDMENTS, with a *Kyrie*, or **Lord have mercy upon us,** after every one of them. Which though I cannot ſay it was ancient, yet ſurely cannot be denied to be very uſeful and pious. And if there be any that think this might be ſpared, as being fitter for poor Publicans then Saints; let them turn to the Parable of the Publican and Phariſee going up to the Temple to pray, S. *Luke* 18. and there

they ſhall receive an anſwer.

Then follows the *COLLECT* for the day, with another for the King, which the *Prieſt is to ſay ſtanding*, &c. Of this poſture enough hath been ſaid in the Morning Service. Though there hath been a Prayer for the King in the Morning *Service*, and another in the Litany, Yet the Church here appoints one again, that ſhe may ſtrictly obſerve S. *Pauls* rule, 1 *Tim.* 2. who directs that in all our publick prayers for all Men, an eſpecial prayer ſhould be made for the King. Now the Morning Service, Litany and this Communion-Service are three diſtinct *Services*, and therefore have each of them ſuch an eſpecial prayer.

That they are three diſtinct Services will appear. For they are to be performed at diſtinct places, and times. The Morning Service is to be ſaid at *the beginning of the day*, as appears in the third Collect for Grace. Πρωΐα, ſays S. *Chryſ.* which is tranſlated, S. *Matth.* 27. 2. *in the Morning*: and in S *John* 18. 28. *Early*. In S. *Mark* 13. 35. it is tranſlated *The dawning of the*

the day. The place for it is the accuſtomed place in the Chancel *or Church,* ſays the Rubr. before Morning prayer, or where the Ordinary ſhall appoint it.

The Litany is alſo a diſtinct Service, for it is no part of the Morning Service, as you may ſee Rubr. after *Athanaſ.* Creed. *Here ends the Morn. and Even. Service. Then follows the Litany.* Nor is it any part of the Com. Service, for that begins with *Our Father,* and the Collect, *Almighty God,* &c. and is to be ſaid after the Litany. The time and place for this, is not appointed in the Rubr. but it is ſuppoſed to be known by practiſe. For in the *Commination,* the 51. *Pſalm* is appointed to be ſaid, where they *are accuſtomed to ſay the Litany,* and that was *in the Church. Eliz. Inj.* 18. *before the Chancel door.* "Biſhop *Andrews* notes upon the Liturgie: It being a penitential Office, "is there appointed, in imitation of "Gods command to the Prieſts in their "penitential Service, *Joel* 2. 17. *Let "the Prieſts weep between the Porch and "the Altar.* The time of this, is a little before the time of the Com. Service, *Inj.* 18. *Eliz.*

The Communion-Service is to be ſome good diſtance after the Morn. Service, *Rubr.* 1. *before the Communion-Service. So many as intend to be partakers of the holy Communion, ſhall ſignifie their names to the Curate, over night, or before Morning prayer, or immediately after,* which does neceſſarily require a good ſpace of time to do it in. The uſual hour for the ſolemnity of this Service, was anciently, and ſo ſhould be, Nine of the clock, Morning. *C. Aurel.* 3. c. 11. This is the *Canonical hour, De Conſecr. diſt.* 1. c. *Et Hoc.* Thence probably call'd, the holy hour, *Decret. diſt.* 44. c. *fin.* In caſe of neceſſity it might be ſaid earlier or later, *Durant. de Ritibus*; but this was the uſual and Canonical hour for it. One reaſon which is given for it is, becauſe at this hour began our Saviours Paſſion, S. *Mark* 15. 25. the Jews then crying out, *Crucifie, &c.* At this hour therefore is the Com. Service (part of which is a commemoration of Chriſts Paſſion) performed. Another reaſon given is, becauſe this hour the Holy Ghoſt deſcended upon the Apoſtles, *Acts* 2. 15. Laſtly, becauſe it is the moſt convenient hour for all to

meet, and diſpatch this with other offices *before Noon.* For, till the Service was ended, Men were perſwaded to be faſting; and therefore it was thought fit to end all the Service, before Noon, that people might be free to eat. *Durant.* l. 2. c. 7. Why this Service is called the Second, ſee pag. 239.

The place for this Service is the Altar or *Communion Table*, *Rubr.* before the Com. And ſo it was always in Primitive times, which is a thing ſo plain as it needs no proof.

After this, the Prieſt reads the *Epiſtle* and *Goſpel* for the day. Concerning the antiquity of which, and the reaſon of their choice, hath been ſaid already: nothing here remains to be ſhown, but the antiquity and piety of thoſe *Rites*, which were uſed both by us and the ancient Church, about the reading of the Goſpel. As,

Firſt, when the *GOSPEL* is named, the Clergy and the people preſent, ſay or ſing, **Glory be to thee O Lord.** So it is in S. *Chryſ.* Liturg. glorifying God that hath ſent to them alſo the word of ſalvation. As it is in the *Acts* of the

Apoſt. 11. 18. *When they heard theſe things they glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.*

2. While the *Goſpel* is reading, all that are preſent *ſtand. Grat.* de *Conſecr.* diſt. 1. c. 68. And *Zozomen* in his *Hiſt.* l. 7. c. 19. tells us it was a new faſhion in *Alexandria*, that the Biſhop did not riſe up when the Goſpel was read: [*Quod apud alios uſquam fieri, neq; comperi neq; audivi*; Which, ſays he, *I never obſerved nor heard amongſt any others whatſoever*:] The reaſon was this. Anciently, whenſoever the holy Leſſons were read, the people ſtood, to expreſs their reverence to the holy word. *Aug.* l. hom. 50. hom. 26. *Nehem.* 8. 5. But becauſe this was counted too great a burden, it was thought fit to ſhew our reverence, eſpecially at the reading of the Goſpel, which hiſtorically declares ſomewhat which our Saviour ſpake, did, or ſuffered in his own perſon: By this geſture, ſhewing a reverend regard to the *Son* of God, above other ther meſſengers, although ſpeaking as from

from God. And againſt *Arrians, Jews, Infidels,* who derogate from the honour of *our LORD,* ſuch ceremonies are moſt profitable. As judicious Mr. *Hooker* notes.

3. After the Goſpel is ended, the uſe was to praiſe God, ſaying, **Thanks be to God** *for this Goſpel.* So was it of old ordained, *Tolet. Conc.* 4. *c.* 11. that the Lauds or Praiſes ſhould be ſaid, not after the Epiſtle, but immediately after the Goſpel, for the glory of Chriſt, which is preached in the Goſpel.

In ſome places the faſhion was, then to kiſs the book. And ſurely this book, by reaſon of the rich contents of it; deſerves a better regard then too often it finds. It ſhould in this reſpect be uſed ſo, as others may ſee we prefer it before all other books.

Next is the *NICENE CREED*; ſo called, becauſe it was for the moſt part framed at the great *Council* of *Nice.* But becauſe the great Counc. of *Conſtantinople* added the latter part, and brought it to the frame which we now uſe, therefore is it called alſo the *Conſtantinopolitan*

Creed. This Creed began to be uſed in Churches at the Communion-Service mediately after the Goſpel, in the year of our Lord 339.

Afterward it was eſtabliſhed in the Churches of *Spain* and *France*, after the cuſtom of the Eaſtern Church, *Conc. Tolet.* 3. *c.* 2. and continued down to our times.

The Reaſon why this Creed follows immediately after the Epiſtle and Goſpel, is the ſame that was given for the APOSTLES CREED following next after the Leſſons at Morning and Evening prayer. To which the *Canon* of *Toledo* laſt cited, hath added Another Reaſon of the ſaying it here before the people draw near to the holy Communion: namely, [*That the breaſts of thoſe that approach to thoſe dreadful myſteries may be purified with a true and right faith.*]

A third reaſon is given by *Dionyſ.* Eccl. Hierar. c. 3. par. 2. & 3. It will not be amiſs to ſet down ſome paſſages of his at large, becauſe they will both give us a third reaſon of uſing the Creed in this place, and diſcover to

to us, as I conceive, much of the ancient beautiful order of the Communion-Service.

The Biſhop or Prieſt ſtanding at the Altar, begins the *melody of Pſalms*, all the degrees of Eccleſiaſticks ſinging with him. This Pſalmody is uſed as in almoſt all Prieſtly Offices, ſo in this, to prepare and diſpoſe our ſouls by holy affections, to the celebration of the holy myſteries following; and by the conſent and ſinging together of divine Pſalms, to work in us an unanimous conſent and concord one towards another. Then is read by ſome of the Miniſters, firſt a Leſſon out of the Old Teſtament, then one out of the New, in their order, (for the reaſons before mentioned in the diſcourſe of Leſſons at Morning Service:) After this the Catechumens, the poſſeſſed, and the penitents are diſmiſt, and they only allowed to ſtay, who are deem'd worthy to receive the holy Sacrament: which being done, ſome of the under Miniſters keep the door of the Church, that no Infidel or unworthy perſon may intrude into theſe ſacred Myſte-

ries. Then the Miniſters and devout people (reverently beholding the holy ſigns, not yet conſecrated, but bleſt and offered up to God on a by-ſtanding Table, call'd *the Table of Propoſition*, τράπεζα προθέσεως,) Praiſe and bleſs the Father of Lights, (from whom, as all good gifts, ſo this great bleſſing of the Communion does come) with the Catholick hymn of praiſe, which ſome call the Creed; others more divinely, The Pontifical Thankſgiving, as containing in it all the ſpiritual gifts which flow from Heaven upon us, the whole myſtery of our ſalvation; when this hymn of praiſe is finiſhed, the Deacons with the Prieſt, ſet the holy Bread and Cup of Bleſſing upon the Altar; after which, the Prieſt or Biſhop ſays the moſt ſacred, that is, the *Lords Prayer*, gives the Bleſſing to the people; then they (in token of perfect charity, a moſt neceſſary vertue at this time of offering at the Altar, S. *Mat.* 5. 23.) ſalute each other. After which, the names of holy Men that have lived and died in the faith of Chriſt are read out of the *Diptychs*, and their memo-

ries

ries celebrated, to perſwade others to a diligent imitation of their vertues, and a ſtedfaſt expectation of their heavenly rewards. This commemoration of the Saints, preſently upon the ſetting of the holy ſigns upon the Altar, is not without ſome myſtery; to ſhew the inſeparable ſacred union of the Saints with Chriſt, who is repreſented by thoſe ſacred ſigns. Theſe things being rightly performed, the Biſhop or Prieſt, that is to Conſecrate, waſhes his hands; a moſt decent Ceremony, ſignifying, that thoſe that are to do theſe holy Offices ſhould have a ſpecial care of purity. *I will waſh mine hands in innocency, O Lord, and ſo will I compaſs thine Altar*, Pſal. 26. 6. After he hath magnified theſe divine gifts, and God that gave them, then he conſecrates the holy myſteries: and having uncovered them, reverently ſhews them to the people, inviting them to the receiving of them. Himſelf, and the Prieſts, and Deacons receive firſt, then the people receive in both kinds; and having all received, they end the Service with a Thankſgiving, which was *Pſalm* 34.

After

After the Epiſtle and Goſpel and the confeſſion of that Faith which is taught in holy Writ, follows THE SERMON. *Ambroſ.* ep. 33. ad *Marcel. Leo* 1. Ser. 2. *de Paſcha*, which uſually was an expoſition of ſome part of the Epiſtle or Goſpel, or proper Leſſon for the day, as we may ſee in S. *Auguſtine* in his Serm. *de Temp.* according to the pattern in *Nehem.* 8. 8. *They read in the book, in the law of God diſtinctly, and gave the ſenſe, and cauſed the people to underſtand the reading.* And the Preacher was in his Expoſition appointed to obſerve the Catholick interpretation of the old Doctors of the Church; as we may ſee in the 19. *Can.* of the ſixt *Council* of *Conſtantinople* held in *Trull.* The Canon is this. "Let the "Governours of Churches every Sun- "day at the leaſt, teach their Cler- "gy and people the Oracles of piety "and true Religion; collecting out of "Divine Scripture, the ſentences and "Doctrines of truth, not tranſgreſ- "ſing the ancient bounds and tradi- "tions of the holy Fathers. And if "any doubt or controverſie ariſe a- "bout

"bout *Scripture*, let them follow that "interpretation, which the Lights of "the Church and the Doctors have left "in their writings. By which they "ſhall more deſerve commendation, "then by making private interpretati- "ons, which if they adhere to, they are "in danger to fall from the truth.

"To this agrees the *Canon* made in "Queen *Elizabeths* time, *Anno Dom.* "1571. The Preachers chiefly ſhall "take heed that they teach nothing in "their preaching, which they would "have the people religiouſly to obſerve "and believe, but that which is agreea- "ble to the Doctrine of the Old Teſta- "ment and the New, and that which the "Catholick Fathers and Ancient Bi- "ſhops have gathered out of that Do- "ctrine. Theſe Golden Canons had they been duly obſerved, would have been a great preſervative of Truth and the Churches peace.

The *Sermon* was not above an hour long. *Cyril Catech.* 13.

Before the *Sermon* no prayer is appointed but the *Lords Prayer*, the petitions being firſt conſigned upon the people,

people, by the Preacher or Miniſter, who is appointed to Bid the prayers, as it is in *Edw.* 6. and Queen *Eliz. Injunctions*; that is, to tell the people beforehand, what they are at that time eſpecially to pray for in the Lords Prayer; which in the 55. *Can. of the Conſtit. Anno Dom.* 1603 is called, moving the people to joyn with the Preacher in praying the Lords Prayer. Of old, nothing was ſaid before the Sermon, but *Gemina Salutatio*, the double Salutation, *Clem. Conſt.* l. 8 c. 5. *Optat.* l. 7. The Biſhop or Prieſt never begins to ſpeak to the people; but firſt in the Name of God he ſalutes the people, and the ſalutacion is doubled, that is, the Preacher ſays, *The Lord be with you*, and the people anſwer, *And With thy ſpirit.* Much after this manner was the Jews practiſe, *Neh.* 8. 4. & 6. *Ezra the Scribe ſtood upon a Pulpit of wood*, &c. *and opened the book in the ſight of all the people; and when he opened it, all the people ſtood up, and Ezra bleſſed the Lord the great God, and all the people anſwered Amen, Amen, and worſhipped*, Verſe 8. *Then Ezra read in the*

the Book, and gave the ſenſe, and cauſed them to underſtand the reading. So we ſee, that both amongſt Jews and Chriſtians of old, the Preacher before his Sermon uſed only a ſhort ſalutation, or Bleſſing, to which the people having anſwered, the Sermon began. And though the Church of *England* uſes not the very ſame form, yet in this ſhe follows the ancient practiſe, preſcribing only the ſhort prayer of our Lord: and indeed what need any more? For whatſoever we can deſire, is abundantly pray'd for before in the Liturgy, and needs not be prayed over again immediately. And therefore there being no need of ſuch a ſolemn prayer, the Church hath appointed none, but only the Lords Prayer: and no other being appointed, no other ſhould be uſed by the Preacher. For, as hath been ſhewn, Page 1. *No prayers ſhould be uſed publickly, but theſe that are preſcribed; leſt through ignorance or careleſneſs, any thing contrary to the faith ſhould be uttered before God.* How neceſſary ſuch reſtraint of private mens prayers in publick is, and how good

that

that reaſon is for ſuch reſtraint, a little experience of licentious times will abundantly ſhew. The pulpit is no ſecurity from errors. Men may as well ſpeak blaſphemy or vanity before the *Sermon*, as in it. Is it not reaſon then that the Church ſhould take care what ſhe can, to prevent this danger, by reſtraining that liberty, which is ſo likely to run men into it? *Suppoſe* ſome Preachers ſhould be ſo careful, as not to vent any thing unſavoury; yet the Church cannot be ſecured of all, and therefore muſt not allow a general liberty. Nay, ſuppoſe the Church could be aſſured of all Preachers care in this particular, that their prayers ſhould be for matter ſound and good; yet how ſhould it be reaſonable for the Church to allow any private perſon or Preacher to offer up to God a prayer in the name of the Congregation, as their joynt deſire, to which, they never before conſented themſelves, nor their Governours for them. A Preacher may pray for his Auditory by himſelf, though they know it not, nor conſented to it beforehand, but it is not imaginable

ginable how he ſhould offer it up in their name, or call it their prayer to God, as ſometimes the uſe hath been, which neither they themſelves, nor their Governours, whom Chriſt hath impowred to make prayer for them, have conſented to, or acknowledged for theirs: no more then any man can call that the Petition of a Town, which he ſhall preſent in their names, though they never before conſented to it, or ſo much as ſaw it before it was preſented.

This Form of bidding Prayers is very ancient: we may ſee the like in *S. Chryſoſt.* and other Liturgies which they call'd προσφωνήσεις, *Allocutions*, in which the Deacon ſpeaks to the people from point to point, directing them what to pray for (as hath been ſaid before.) This is all the difference betwixt them and this; that in them the people were to anſwer to every point ſeverally, *Lord have mercy, &c.* In this they are taught to ſum up all the Petitions in *the Lords Prayer*, and to pray for them all together.

This was the practiſe in King *Edw.* the

the Sixths time, as appears by Biſhop *Latymer*, *Jewel*, and others in thoſe days, whoſe Forms of *Bidding Prayers*, before Sermon, are to be ſeen in their writings.

If there be no Sermon, there ſhall follow one of the *Homilies* **ſet forth.** So was it of old appointed, *Conc. Vas. c.* 4. [*If the Pariſh Prieſt be ſick, or cannot preach, let the Homilies of the holy Fathers be read by the Deacon.*

Part 2. The *OFFERTORY* follows, which are certain ſentences out of holy Scripture, which were ſung or ſaid while the people offered. *Durant.*

Offerings or *Oblations* are an high part of Gods ſervice and worſhip, taught by the light of nature and right reaſon: which bids us to *honour God with our ſubſtance*, as well as with our bodies and ſouls: to give a part of our goods to God as an homage or acknowledgment of his Dominion over us, and that all that we have comes from God; 1 *Chron.* 29. 14. *Who am I, and what is my people, that we ſhould be able to offer ſo willingly after this ſort; for*

for all things come of thee, and of thine own have we given thee? To *bring presents to him that ought to be feared,* Pſal. 76. 11. This duty of offerings was practiſed by the Fathers before the Law, with a gracious acceptation. Witneſs *Abel,* Gen. 4. 4. Commanded in the Law, *Exod.* 25. 2. *Speak to the children of Iſrael that they bring me an offering.* So *Deut.* 16. 16. Confirmed by *our Saviour in the Goſpel,* S Matth. 5 23. *Therefore if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee, leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then* come and offer *thy gift.* If any man conceives that this offering here mentioned was a Jewiſh periſhing rite, not a duty of the Goſpel to continue; let him conſider,

Firſt, that there is the ſame reaſon for this duty under the Goſpel, as there was under or before the Law, God being Lord of us and ours as well as of them; and therefore to be acknowledged for ſuch by us, as well as by them.

Secondly, that all the reſt of our Saviours Sermon upon the Mount was Goſpel,

Gospel, and concerning duties obliging us Christians: and it is not likely that our Saviour should intermix one only Judaical rite amongst them.

Thirdly, that our Saviour before all these precepts mentioned in this his Sermon, whereof this of oblations is one, prefaces this severe sanction, S. *Matth.* 5. 19. *Whosoever shall break one of the least of these commandments, and shall teach men so, shall be called the least in the kingdom of heaven*; which could not be truly said concerning the breach of a Jewish outworn rite.

4. That our Saviour hath carefully taught us there, the due manner of the performance of this duty of oblations, like as he did concerning alms and prayers, and no man can shew that ever he did any where else; nor is it probable that he should here, carefully direct us how to do that which was presently to be left, and was already out of force, as this was, supposing it to be a Jewish rite. We may then, I conceive, suppose it for a truth, that oblations are here commanded by our Saviour.

Add

Add to this, that offerings were highly commended by the Goſpel, in the Wiſe men that offered Gold, Frankincenſe and Myrrhe, S. *Matth.* 2. 11. and that they were practiſed by the *Fathers* in the Chriſtian Church. So ſays *Epiphan. har.* 80. *Irenæus* l. 4. c. 34. [*By a gift to the King, his honour and our affection is ſhown; therefore our Lord willing us to offer with all ſimplicity and innocency, preached,* ſaying, *When thou bringeſt thy gift to the Altar,* &c. *We muſt therefore offer of our goods to God, according as Moſes commanded,* Thou ſhalt not appear before the Lord empty. *There are offerings under the Goſpel, as well as under the Law: the kind of offerings is the ſame: Here is all the difference, they were offered then by ſervants, now by ſons.*] *S. Hier.* ep. ad Heliodor. *The axe is laid to the root of the tree, If I bring not my gift to the Altar: nor can I plead poverty, ſince the poor widow hath caſt in two mites,*] We ſhould do well to think of this.

Though oblations be acceptable at any time, yet at ſometimes they have

have been thought more neceſſary, as

Firſt, when the Church is in want, *Exod.* 35. 4. *&c.*

Secondly, when we have received ſome ſignal and eminent bleſſing from God, *Pſal.* 76. When *David* had recounted the great mercy of God in breaking the bow and the ſhield of the Churches enemies, at the 11. verſe, he preſſes this duty, *Bring preſents to him that ought to be feared.*

Thirdly, at our high and ſolemn Feſtivals, *Deut.* 16 16. *Three times in the year ſhall they appear before me, and they ſhall not appear empty*; Eſpecially when we receive the holy Communion. *Theodoret* Hiſt. l. 5. c. 17. tells us, that *it was the ancient cuſtom, before the receiving of the holy Sacrament, to come up into the Quire and offer at the holy Table.* And ſurely it becomes not us to be empty-handed, when God comes to us full-handed, as in that Sacrament he does.

Next to the OFFERTORY is that excellent PRAYER for the *CHURCH MILITANT*, wherein we pray for the Catholick and Apoſtolick Church, For all

all Christian Kings, Princes and Governors, for the whole Clergy and people, for all in adversity. Such a prayer hath S. *Chrys.* in his Liturg. a little before the Consecration.

After which follow some wholsome *Exhortations* to those that are coming to the holy Communion, seriously exhorting the unprepared to forbear. So was the custom of old in the Greek Church. The Priest admonishes all that are coming to that holy Sacrament, driving away the unworthy, but inviting the prepared, and that with a loud voice, and hands lifted up, standing aloft, where he may be seen and heard of all. *Chrys.* in *Heb.* hom. 9. in Ethic.

Those that after these exhortations stay to receive, the Church supposing prepared, invites, to *draw near*; and after their humble confession the Priest or Bishop absolves and comforts them with some choice sentences taken out of holy Scripture. After which the Priest says, **Lift up your hearts.** For certainly at that hour when we are to receive the most dreadful Sacrament, it is necessary

neceſſary to lift up our hearts to God, and not to have them groveling upon the earth: for this purpoſe the Prieſt exhorts all, to leave all cares of this life and domeſtick thoughts, and to have our hearts and minds in heaven upon the lover of mankind. The people then anſwer, **We lift them up unto the Lord**, aſſenting to the Prieſts admonition. And it behoves us all to ſay it ſeriouſly: For as we ought always to have our minds in heaven, ſo eſpecially at that hour we ſhould more earneſtly endeavour it.

The Prieſt goes on, **Let us give thanks to our Lord God**; and many thanks we ought to render him, that calls and invites ſuch unworthy ſinners as we be, to ſo high grace and favour, as to eat the Fleſh and drink the Blood of the Son of God.

The people anſwer, **It is meet and right ſo to do.** For when we give thanks to God, we do a work that is juſt, and of right due to ſo much bounty.

Then follow for great days ſome proper Prefaces, containing the peculiar matter or ſubject of our thanks that day which

which are to be ſaid ſeven days after, Rubr. *ibidem*, except Whitſunday Preface, which is to be ſaid but ſix days after; becauſe Trinity Sunday is the ſeventh day after, which hath a peculiar Preface. By this it appears that the Church intends to prorogue and continue theſe high Feaſts ſeveral days, even eight days together, if another great Feaſt comes not within the time, which requires a peculiar Service. But when we ſay that the Church would have theſe high Feaſts continued ſo long, it is not ſo to be underſtood, as if ſhe required an equal obſervance of thoſe ſeveral days, for ſome of thoſe days ſhe commands by her Canons and Rubricks. Some ſhe ſeems only to commend to us to be obſerved; ſome are of higher feſtivity, ſome of leſs. The firſt and the laſt, namely, the *Octave* of the firſt, are uſually the chief days for ſolemn Aſſemblies; yet every of thoſe days ſhould be ſpent in more then ordinary meditation of the bleſſings of the time, and thankſgiving for them: according to that which the Lord commanded to the

Jews concerning the Feaſt of Tabernacles, *Lev.* 23. 36. Upon every one of the days of that Feaſt an offering was to be made, *but the firſt and laſt were the ſolemn Convocations.*

The reaſon of the Churches proroguing and lengthening out theſe high Feaſts for ſeveral days, is plain. The ſubject matter of theſe Feaſts, as namely, Chriſts Birth, Reſurrection, Aſcenſion, the ſending of the holy Ghoſt, is of ſo high a nature, ſo nearly concerning our ſalvation, that one day is too little to meditate of them, and praiſe God for them as we ought; a bodily deliverance may juſtly require a day of thankſgiving and joy; but the deliverance of the ſoul, by the bleſſings commemorated on thoſe times, deſerve a much longer Feaſt. It were injurious to good Chriſtian ſouls to have their joy and thankfulneſs for ſuch mercies confined to a day, therefore holy Church upon the times when theſe unſpeakable bleſſings were wrought for us, by her moſt ſeaſonable commands and counſels here in-

invites us, to fill our hearts with joy and thankfulneſs, and let them overflow eight days together.

See above, of the Continuation of great Solemnities, pag. 128. 174. 180. and of the ſervice of Octaves, p. 178.

But two *Quaries* here may be fit to be ſatisfied.

Firſt, *why eight days* are allowed to thoſe high Feaſts, rather then another number?

For which the reaſons given are divers; one is from the example which Almighty God ſets us, commanding his people the Jews, to keep their great Feaſts ſome of them ſeven days, and one, namely, the Feaſt of Tabernacles, eight days, *Levit.* 23. If the Jews were to keep their Feaſts ſo long by a dayly Burnt-offering (which were but as types of the Chriſtians great Feaſts) the Chriſtians ought by no means to come ſhort of them, but offer up to God as long, dayly, hearty thankſgivings, preſenting our ſelves ſouls and bodies, a reaſonable, holy and lively Sacrifice unto him. Other reaſons, for an *Octave* to great Feaſts,

are given, which are myſtical. The *Octave* or eighth day, ſignifies Eternity, for our whole life is but the repetition or revolution of ſeven days. Then comes the eighth day of Eternity, to which, by Gods mercy we ſhall be brought, if we continue the ſeven days of our life in the due and conſtant ſervice and worſhip of God; or elſe, which is much the ſame in ſenſe; the eighth day is a returning to the firſt, it is the firſt day of the week begun again, ſignifying, that if we conſtantly ſerve God the ſeven days of our life, we ſhall return to the firſt happy eſtate that we were created in.

The *Second Quare* is, how the Prefaces appointed for theſe eight days can be properly uſed upon each of them: for example, how can we ſay eight days together, *Thou didſt give thine only Son to be born this day for us*? as it is in the Preface.

To which the Anſwer may be, That the Church does not uſe the word *Day*, for a natural day of 24. hours, or an ordinary artificial day, reckoning from Sun to Sun; but in the uſual acception

ception of it in holy Scripture, where by the word *Day*, is ſignified the whole time deſigned to one and the ſame purpoſe, though it laſts ſeveral natural days. Thus all the time that God appoints to the reclaiming of ſinners by merciful chaſtiſements or threatnings, is called *The day of their viſitation*, *Luke* 19. 42. 44. So all the time allotted us for the working out of our ſalvation, though it be our whole life long, is called a day, *Work while it is day, the night comes when no man can work*; and moſt directly to our purpoſe ſpeaks S. *Paul*, *Heb.* 3. 13. *Exhort one another dayly, while it is called to day, or this day*, that is, while you live here in this world. In like manner all that time which is appointed by the Church, for the thankful commemoration of the ſame grand bleſſing, for the ſolemnity of one and the ſame Feaſt, is as properly called a day, and all that time it may be ſaid dayly, to day, as well as all our life S. *Paul* ſays is called *Hodie*, this day.

After which follows the thrice holy and triumphant ſong, as it was

call'd of old, [**Therefore with Angels and Archangels, and with all the company of heaven we laud and magnifie thy glorious name, evermore praising thee & saying, holy, holy, holy, &c.**] Here we do, as it were, invite the heavenly hoſt to help bear a part in our thanks to make them full. *O praiſe the Lord with me, and let us magnifie his name together.* And in this hymn we hold communion with the Church triumphant. Which ſweet hymn, in all Communions is appointed to be ſaid; and though it ſhould be ſaid night and day, yet could it never breed a loathing, *Conc. Vaſen.* c. 6. All that is in our Service from theſe words, **Lift up your hearts,** to the end of the Communion-ſervice, is, with very little difference to be ſeen in S. *Chryſoſt. Liturg.* and in S. *Cyrils Catech. myſtag.* 5.

Part 3. Next is the *CONSECRATION.* So you ſhall find in *Chryſoſt.* and *Cyril* laſt cited. Which Conſecration conſiſts chiefly in rehearſing the words of our Saviours inſtitution, **This is my body, and this is my blood,** when the Bread and Wine is preſent upon

upon the Communion-table, Can. Anglic. 21. S. *Chryſ.* Ser. 2. in 2. ad Tim. *The holy Sacrament of the Lords Supper, which the Prieſt now makes, is the ſame that Chriſt gave to his Apoſtles. This is nothing leſs then that. For this is not ſanctified by men, but by him that ſanctified that: for as the words which God our Saviour ſpake are the* ſame *which the Prieſt now uſes, ſo is the Sacrament the ſame.* Again, *Ser. de Juda. lat. Ed. tom.* 3. *Chriſt is preſent at the Sacrament now, that firſt inſtituted it. He conſecrates this alſo: It is not man that makes the body and blood of Chriſt, by conſecrating the holy Elements, but Chriſt that was crucified for us. The words are pronounced by the mouth of the Prieſt, but the Elements are conſecrated by the power and grace of God.* THIS IS, ſaith he, MY BODY: *By this word the bread and wine are conſecrated.*]

Before theſe words, [*THIS IS MY BODY*] *the bread and wine are common food fit only to nouriſh the body; but ſince our Lord hath ſaid,* **Do this, as oft as you do it in remembrance of me, This**

is my body, this is my blood: *as often as by these words and in this faith they are consecrated, the holy bread and blessed cup are profitable to the salvation of the whole man: Cyprian* de cœnâ Dom. The same says S. *Ambr.* l. 4. de Sacram. c. 4. & 5. S. *August.* ser. 28. de verb. Dei. And others.

After the Consecration, the Priest first receives himself. So is it ordain'd *Conc. Tolet.* 12. 5. wherein it is decreed, that *The Priest shall receive whensoever he offers up the Sacrifice. For since the Apostle hath said, Are not they which eat of the Sacrifice, partakers of the Altar?* 1 Cor. 10. *it is certain, that they who sacrifice and eat not, are guilty of the Lords Sacrament.*]

After he hath received, he is to deliver it to the people in their hands. So was it in *Cyrils* time, *Cat. mystag.* 5. and *Let every one be careful to keep it, for whosoever carelesly loses any part of it, had better lose a part of himself,* says he. And *Whosoever wilfully throws it away, shall be for ever excluded from the Communion, Conc. Tolet.* 11. *c.* 11.

It is to be given to the people KNEEL-

KNEELING: for *a ſin it is not to adore When we receive this Sacrament, Aug.* in *Pſal.* 98. And the old cuſtom was to receive it after the manner of Adoration, *Cyril. ibidem.*

"When the Prieſt hath ſaid at the "delivery of the Sacrament, the Bo-"dy of our Lord Jeſus Chriſt which "was given for thee, preſerve thy "body and ſoul into everlaſting life. "The Communicant is to anſwer, *A-MEN. Cyril,* Myſt. 5. By this *Amen* profeſſing his faith of the preſence of Chriſts Body and Blood in that Sacrament.

The people were of old called out of the Body of the Church into the Chancel, even up to the Rails of the Holy Table, there to receive it of the Prieſt, *Niceph.* l. 18. c. 45. So *Clemens Conſt.* l. 2. c. 57. theſe be his words in Engliſh, "Afterwards let the Sacrifice be made, "all the people ſtanding and praying "ſecretly; and after the Oblation let "every Order apart receive the Body "and precious Blood of the Lord, com-"ing up in their Order with fear and "reverence as to the Body of a King.

Where you ſee they were to come up to the Sacrament, and to, or near the Rails of the Holy Table, ſays S. *Chryſ.* Liturgy. For after the Prieſt and Deacons have received, the Deacon goes *to the door of the Rails,* πρὸς τὴν θύραν τῶν ἁγίων βάθρων, and lifting up the holy Cup, ſhews it to the people, ſaying, *In the faith and fear of God,* προσέλθετε, *come hither,* or as our Liturgy ſays, *draw near,* the people Anſwer, *Amen, Amen, Amen. Bleſſed be he that comes in the Name of the Lord,* and ſo come and receive in both kinds.

Every Pariſhioner ſhall communicate at the leaſt three times in the year, whereof Eaſter to be one, Rubr. laſt after the Communion.

In the Primitive Church, while Chriſtians continued in their ſtrength of Faith and Devotion, they did communicate every day. This cuſtom continued in *Africa* till S. *Cyprians* time, *Orat. Dom. We dayly receive the Euchariſt, for to be our food of ſalvation.* And after him till S. *Auguſtines* time, *Ep.* 23. *ad Boniface.* Inſomuch as theſe words in our Lords Prayer, *Give us this day our*

our dayly bread, they interpreted of the Eucharist, as being dayly to be celebrated. But afterward when charity grew cold and devotion faint, the custom grew faint withal; and within a small time began to be left by little and little; and some upon one pretence, some upon another, would communicate but once a week. *In the East-Church* they grew to a worse custom betimes, which in after Ages came into the *Latin Churches* too. They fell from every day to *Sundays and Holy-days only*, and from thence to *once a year*, and no oftner. S. *Ambr.* is cited for the proof of this, *De Sacram. l.* 4. *c.* 4. But this wicked custom of receiving the Eucharist but once a year, was but of *some Greeks in the East*, says S. *Ambrose* there; which cannot properly be understood of any but the Diocese (as it was anciently call'd,) or Patriarchate of *Antioch*. For though the Eastern Empire, whereof *Constantinople* was the Metropolis, contained many Provinces, yet the Eastern Church, or Greeks in the East, were properly those of *Antioch*, *Theodor. Hist.*

Hist. l. 5. c. 9. And possibly some of these might be so supine, as hath been observed; but of the Greeks in general, no such careless custom can be affirmed: for S. *Chrysost.* tells us that in his time, *in every meeting or congregation of the Church, the healthful mysteries of the Eucharist are celebrated, Hom. 26. in Matth.* In regard of this neglect, after-Councils did, as the Church of *England*, make Canons, that if men could be got to receive it no oftner, yet they should be forc'd to receive it, at least three times in the year. Christmass, Easter and Whitsuntide. *Nor was he to be reckoned amongst good Catholick Christians, that did not receive at those feasts, Con. Agat.* c. 18. [*Eliber.* c. 81. as they are cited by *Gratian de Consecr.* dis. 2.] Three times a year at the least they were to receive, whereof Easter to be one; and good reason: For when Christ our Passover was Sacrificed for us, then, of all times, let us keep a feast with this holy banquet, 1 *Cor.* 5. 7. These Canons were made for the Laity, but for those of the Clergy that lived in

in Cathedral and Collegiate Churches, (where there were enough of themſelves, to make a ſufficient company to receive the Sacrament) they were bound to receive much oftner, *every day, Edw. 6. Liturg.* every Sunday at the leaſt, Rubr. 4. after the Communion Thus we ſee holy Church her care to bring all her children, Clergy and Laity, to the heavenly banquet of the body and blood of Chriſt; ſhe invites all to a frequent and due receiving of this holy Sacrament in moſt paſſionate and kind manner, in that moſt excellent exhortation, next after *the prayer for the Catholick Church militant here on earth.* An exhortation, fit to be read weekly by the Prieſt, and ſeriouſly conſidered dayly by all the people. In which holy Church one while exhorts us by the mercies and bowels of Chriſt, to come to this holy feaſt; another while terrifies us by the indignation of God againſt thoſe that deſpiſe his ſo great love, and refuſe to come, ſhe ſends her Miniſters, as the man in the Goſpel, S. *Luke* 14. to tell them *all things are ready*, and to bid

bid them in the Name of God, to call them in Christs behalf, to exhort them as they love their own salvation, to come to this holy Supper; and those, that, notwithstanding all this bidding, shall go about to make excuses, because they had bought a Farm, or would try their yoke of Oxen, or because they were married, holy Church by her Canons and Laws endeavours to compel to come in at least three times in the year. And it were to be wished, that all those that despise the Churches passionate exhortations, and contemn her wholsome Canons and commands in this particular, would seriously at last, think of that dreadful sentence of our Lord, upon those that still refuse so great mercy, *I say unto you that none of those men which were bidden, shall taste of my Supper*, S. *Luke* 14.24. None of those that are thus bidden by Christ and his Church to this holy Supper, the holy Communion, and shall refuse to come, shall ever taste of his great Supper hereafter, or eat and drink with him at his Table in his Kingdom, S. *Luke* c. 22. 29.

If

If any of the Bread and Wine remain, the Curate ſhall have it to his own uſe. [*Rubrick 5. after the Communion-Service.*] That is, if it were not conſecrated: for if it be conſecrated, it is all to be ſpent with fear and reverence by the Communicants, in the Church. *Gratian de Conſecr. diſt. 2. c. 23. Tribus Concil. Conſtant. Reſp. ad Qu. 5. Monachon. apud Balſam, Theophil. Alexand. cap. 7.*

Part 4. After all have received, we ſay the LORDS PRAYER according to ancient Cuſtom, *Ambr. l. 5. de Sacram. c. 4. The people are to repeat every Petition after the Prieſt, Rubr.* If the Church did ever deviſe a thing fit and convenient, what more then this; That when together we have all received thoſe heavenly Myſteries, wherein Chriſt imparts himſelf to us, and gives viſible teſtification of our bleſſed Communion with him, we ſhould in hatred of all Hereſies, Factions, and Schiſms declaredly approve our ſelves united as Brethren in one, by offering up with all our hearts and tongues that moſt effectual prayer, *Our Father,*

Father, &c. In which we profeſs our ſelves Sons of the ſame Father, and in which we pray for Gods pardon no otherwiſe then as we forgive them that treſpaſs, &c. For which cauſe Communicants have ever uſed it, and we at that time do ſhew we uſe, yea every ſyllable of it, as Communicants, ſaying it together with one conſent and voice.

This done, the Prieſt offers up the Sacrifice of the holy Eucharist, or the Sacrifice of praiſe and thankſgiving for the whole Church, as in all old Liturgies it is appointed, and together with that is offered up that moſt acceptable Sacrifice of our ſelves, ſouls and bodies devoted to Gods ſervice. Of which ſee *Rom.* 12. and S. *Aug. de Civit. Dei*, l. 10. c. 6.

Then we ſay or ſing the *Angelical Hymn*, *GLORY BE TO GOD ON HIGH, &c.* wherein the Eccleſiaſtical Hierarchy does admirably imitate the Heavenly, ſinging this at the Sacrament of his Body which the Angels did at the Birth of his Body. And good reaſon there is to ſing this

for

for Christs being made *One with us* in the Sacrament, as for his being made *One of us* at his Birth. And if ever we be fit to sing this Angels song, it is then, when we draw neareſt to the eſtate of Angels, namely, at the receiving of the Sacrament. After the receiving of the holy Sacrament, we sing an Hymn in imitation of our Saviour; who *after his Supper sung an Hymn*, to teach us to do the like, *Chrys.* Hom. 83. S. *Matth.* And when can a Psalm or Hymn of thanksgiving be more seasonable and neceſſary, then after we have received this heavenly nouriſhment? Is it poſſible to hear theſe words, *This is my Body, take and eat it, Drink ye all of this, This is my Blood*: and not be filled, as with a kind of fearful admiration, ſo with a ſea of joy and comfort for the Heaven which they ſee in themſelves? Can any Man receive this Cup of Salvation, and not praiſe and bleſs God with his utmoſt ſtrength of ſoul and body? The Ancients did expreſs their joy at this time in the higheſt manner that they could. Some were ſo raviſhed with joy, that they

they immediately offered themſelves to martyrdom, impatient of being longer abſent from their ſo gracious Lord, unable to keep themſelves from expreſſing their love to Chriſt, by dying for him; the higheſt expreſſion of love. All men then counted it a ſin, to ſully the day of their receiving the Euchariſt with any ſorrow or faſting, theſe days they called days of mirth, days of remiſſion, days of Immunity, ſolemn days, Feſtival days.

This Angelical Hymn *was made of old by Eccleſiaſtical Doctors, and who refuſes it, let him be excommunicated*, Conc. Tolet. 4. c. 4.

The Hymn being ended, we depart with a BLESSING. *Goar.* in *Euch.* pag. 154. tells us, That of old, when the Communion Service was ended, and the Deacon had diſmiſt the people, they would not for all that depart till they had the Bleſſing; by this Stay, ſaying in effect the ſame to the Prieſt, that *Jacob* did to the Angel, *We will not let thee go unleſs thou bleſſeſt us.* The Prieſt therefore departing from them, as *our Saviour from his Diſciples, with*

with a Bleſſing; but firſt he comes down from the Altar, by this deſcending ſhewing his condeſcenſion to the people in affection as well as in Body; and ſtanding behind the Pulpit (*Retro Ambonem*, whence the Bleſſing was call'd ἐυχὴ ὀπισθίμβωνος) in the *midſt* of the people, in this alſo imitating our Saviour, S. *John* 20. 9. who there gave the Bleſſing or peace of God *ſtanding in the midſt*, by the place ſhewing how equally he ſtood affected to all, how he would have his Bleſſing ſpread upon all.

Of BAPTISM.

HOly Churches aim being in all her Services to make them *Reaſonable*, that according to S. *Paul*, 1 *Cor.* 14. We may all joyn with her in her Offices, both with our *ſpirit and underſtanding*, ſhe hath been careful, not only to put them into a known tongue, but alſo to inſtruct us in the nature of them; making thus her Prayer-Book

a ſum of Divinity. Therefore here in the beginning, ſhe inſtructs out of holy Scripture concerning the neceſſity and efficacy of Baptiſm, as very briefly, ſo very pithily and fully. Firſt, laying down this for a rule, That we are all born in ſin, as it is *Rom.* 5. 18, 19. all guilty in *Adams* fall, (ſo the Catholick Church ſpread over the world always underſtood it, *CON. MILEV. c.* 2.) and therefore by our firſt birth have no right to Heaven, into which *no unclean thing ſhall enter*, *Epheſ.* 5. 5. Secondly, that therefore there is need of a ſecond birth, to give us right to that, as it is S. *John* 3. 3. *Except a man be born again, he cannot enter into the kingdom of God.* Thirdly, that this ſecond or new birth is by Water and the Holy Ghoſt, S. *John* 3. 5. *Except a man be born again of water and the Holy Ghoſt, he cannot enter into the kingdom of God.* By Water and the Holy Ghoſt is there meant holy Baptiſm. For firſt, this is the moſt literal interpretation of the words (for what is Baptiſm but Water and the Holy Ghoſt?) and therefore the beſt:

beſt: for that is certainly the ſenſe of the Holy Ghoſt, who, as we all believe, was the Author of the letter of the Scriptures, and therefore of the literal ſenſe, where that is not contrary to, but agreeable with the other Scriptures. Now this literal ſenſe given is agreeable to other texts: as namely, to *Acts* 8. 38. and 10. 47. Where Water is declared to be the element of Baptiſm. And expreſly again, *Epheſ.* 5. 26. *Chriſt loved the Church, and gave himſelf for it, that he might ſanctifie and cleanſe it with the waſhing of water.* And as this is the moſt literal, ſo is it the moſt Catholick interpretation of the words, and therefore alſo the beſt, by S. *Peters* rule, 2 S. *Pet.* 1. 20. *Knowing this firſt, that no propheſie of Scripture is of private interpretation.* That this is the moſt Catholick interpretation appears by S. *Auguſt. l.* 1. *de peccator. mer & rem. c.* 30. *Tertul. de Bapt.* and all the ancient interpreters upon the place, who expound it all of Baptiſm. And indeed, if it were lawful to expound it otherwiſe, ſeeing no other Scripture

ture contradicts this literal sense; I know not how it can be avoided, but that men may lose all their CREED, by playing so with Scripture, leaving the letter for figures. Thus are we instructed in the *nature*, *necessity*, and *efficacy* of holy Baptism, that it is the only ordinary means of our Regeneration or second birth, which gives us a right and title to Heaven.

Then is prescribed a *Prayer*, usually called the Benediction or Consecration of the Water, which is used only for reverence and decency, not for necessity, as if the Water without this were not available to Baptism: For, as the Prayer hath it, **Jordan and all other waters are sanctified by Christ to the mystical washing away of sin.** So that there needs no Consecration here, as in the other Sacrament there is, where the Bread and Wine must be blessed by us, saith S. *Paul*, 1 *Cor.* 10. 16. before it be *the Communion of the body and blood of Christ to us.* And that the Church does not think any Consecration of Water necessary, appears in her office of PRIVATE BAPTISM, where, haste

haſte admitting no delays, no ſuch prayer or bleſſing is uſed.

Then follows a Prayer for Gods merciful acceptance of the Infant that is brought; that, as he is to receive the Sacrament, ſo he may receive all the benefits of it. And leſt any ſhould doubt whether CHRIST will accept an Infant to Baptiſm, and the Effects of it, holy Church propounds to us the 10. chap. of S. *Mark*, out of which ſhe concludes CHRISTS love and good will to children in general; **For he commanded them to be brought to him; he rebuked thoſe that would have kept them from him, he embraced them in his arms, and bleſſed them**; which are all plain arguments that he will receive them when they are brought to him: Yea, and that he will ſo far embrace them as to receive them to eternal life, if they be brought to him, is plain by his own words in that Goſpel, **Suffer little children to come unto me, for to ſuch**, and therefore to themſelves (for *Quod in uno ſimilium valet, valebit in altero*, what belongs to others becauſe they are ſuch as children

are,

are, muſt needs belong to the children) **belongeth the kingdom of God.** Since then they be capable of the kingdom of Heaven, and there is no ordinary way for them to the kingdom of Heaven, but by a new and ſecond birth of Water and the Holy Ghoſt, that is, Baptiſm; **Doubt ye not, but that He** who expreſt ſo much love to them as is mentioned in the Goſpel, **will favourably receive the preſent infant to baptiſm, and graciouſly accept our charitable work in bringing it to him.** Thus holy Church concludes out of Scripture according to the practiſe and doctrine of the Catholick Church.

CYPRIAN tells us that no Infant is to be hindred from baptiſm, *Ep.* 59. This was the ſentence of that Council: *Anno Dom.* 246. and this was no new decree, but *fides Eccleſiæ firmiſſima*, the moſt eſtabliſhed faith of the Church, *AUG.* ep. 28. ad *Hieron. Hæc ſententia olim in Eccleſiâ Catholicâ ſummâ authoritate fundata eſt.* This definition was long before S. *Cyprian* ſetled in the Catholick Church by the higheſt Authority. *AUG. de verb. Apoſt.*

poſt. Ser. 14. Let no man whiſper to you any ſtrange doctrines. This the Church always had, always held; this ſhe received from our forefathers, and this ſhe holds conſtantly to the end. And, *Quicunq; parvulos recentes, ab uteris matrum, baptizandos negat, Anathema ſit*, ſaith the *COUNC.* of *Milevis*, c. 2. being the CX^th^ in the *African Code. That Council pronounced Anathema to any that ſhall deny the baptiſm of Infants.* And that Council is confirmed by the fourth and ſixth *GENERAL COUNCILS.*

Next follows a *Thanksgiving* for our Baptiſm, which we are put in mind of by this occaſion, with an excellent prayer for our ſelves; and the Infants before us, that we may walk worthy of baptiſm; and they be accepted to it graciouſly.

Then ſhall the Prieſt demand of the *Godfathers, &c.* theſe queſtions, **Doeſt thou forſake, &c.** This Form of interrogating the Godfathers in the name of the child, is very Ancient and Reaſonable.

For the Antiquity of it, ſee S. *Chryſ.* in *Pſal.* 14. *Adducit quiſquam infantem uberaſugentem, ut baptizetur, & ſtatim ſacerdos exigit ab infirmâ ætate, pacta, conventa, aſſenſiones, & minoris ætate fidejuſſorem accipit ſuſceptorem, & interrogat an renunciat Satanæ?* The ſucking Infant is brought to baptiſm. The Prieſt exacts of that infant covenants, contracts, and agreements: and accepting of the Godfather in the Infants ſtead, he asks, whether he does forſake the Devil, *&c.*] *Cyprian ep.* 7. We renounc'd the world when we were baptized: and their form of abrenunciation was much like ours, as you may ſee, *Salvian* l. 6. *Aug.* Ep. 23. and *Cyril Cat. Myſt.* 1. Where you may ſee at large the ancient Form and Manner of Abrenunciations. "Firſt, "you entred into the Church Porch the "place of the Font or Baptiſtery, and "ſtanding towards the Weſt, you "heard it commanded you, that with "hands ſtretched out you ſhould re-"nounce the Devil, as if he were there "preſent. It behooves you to know "that a Type or Sign of this, you have

"have in the Old Testament. When
"*Pharaoh* the most bitter and cruel
"Tyrant oppressed the free people of
"the Jews, God sent *Moses* to deli-
"ver them from the grievous servitude
"of the Egyptians, the posts of the
"doors were anointed with the blood
"of the Lamb, that the destroying
"Angel might pass by the houses
"which had that sign of blood; and
"the people were delivered beyond
"expectation. But after that the Ene-
"my saw them delivered, and the
"Red Sea divided; he followed and
"pursued them, and was over-whelm-
"ed with the waves of the Sea.
"Pass we from the Figure to the
"Truth; there was *Moses* sent by God
"into Egypt; here Christ is sent into
"the world; he to deliver the people
"oppressed by *Pharaoh*, Christ to deli-
"ver the Devils captives; there the
"blood of the Lamb turn'd away the
"Destroyer; here the blood of the im-
"maculate Lamb Christ Jesus is the
"defence against the Devil; That Ty-
"rant followed our Fathers to the Red
"Sea, this impudent Prince of wicked-

" neſſe the Devil, follows thee even
" to the waters of Salvation; he was
" drowned in the Sea, this is ſtifled in
" in the waters of Life. Hear now what
" with a beck of the hand is ſaid to
" the Devil, as preſent; *I renounce thee*
" *Satan*: It is worth the while, to ex-
" plain why you ſtand to *the Weſt* when
" you ſay this. The Sun-ſet is the place
" of darkneſſe, and the Devil is the
" Prince of darkneſſe; and therefore
" in token of this, ye renounce the
" Prince of darkneſſe, looking towards
" the Weſt, *I renounce thee Satan*,
" thou cruel Tyrant, I fear thy force
" no more, for Chriſt hath diſſolved
" the power of darkneſſe, I renounce
" thee ſubtle Serpent, who under the
" ſhew of friendſhip, acteſt all thy vil-
" lany. Then he addes, *and all thy*
" *works*. Thoſe are ſins of all ſorts,
" which you muſt of neceſſity re-
" nounce. And this you muſt not be
" ignorant of, that whatſoever thou
" ſayeſt in that dreadful hour, is writ-
" ten down in Gods book, and ſhall
" be accounted for. After this you ſay,
" *And all his pomp*, all vain ſhewes,

" from

"from which holy *David* prays to be "delivered. *Turn away mine eyes leſt* "*they behold vanity*, Pſal. 119. *and all* "*thy worſhip*, all Idolatry and Super- "ſtition, all Magick and Southſay- "ing, all worſhip of, and prayers to "the Devil. Take heed therefore of all "theſe things which thou haſt renoun- "ced: For if after the renunciation of "the Devil, you fall back again into "his captivity, he will be a more cruel "Maſter then before; *the laſt ſtate of* "*that man is worſe then the beginning.*

"When you have renounced the De- "vil, then the Paradiſe of God is open- "ed to you, which was planted in the "Eaſt; and therefore as a type of this, "you are turn'd *from the Weſt to the* "*Eaſt, the Region of light.*

We have ſeen that it was *Ancient.* And that it is *Reaſonable* we ſhall per- ceive, if we conſider, that in baptiſm we are making or concluding a *Cove- nant*, the New Covenant of the Go- ſpel; in which Covenant Gods part is promiſes, precious promiſes, as S. *Peter* calls them, 2 S. *Pet.* 1. 4. for per- formance of which he hath given his

word; and therefore good reaſon it is, that we alſo ſhould give our word, and promiſe for performance of conditions on our parts, *viz.* to renounce the Devil and the World, and ſwear fidelity to *our LORD*. In all other Covenants and Contracts it is thought reaſonable, that the ſeveral parties ſhould mutually engage for performance of conditions, and that at the making and concluding of the Contract.

And why ſhould not that which is thought reaſonable in all other Contracts, be thought reaſonable in this? As thus to give our faith and word for performance of conditions is reaſonable; ſo, if it be done with grave ſolemnity and in publick, it is ſo much the better, and more obliging: For grave ſolemnities make a deep impreſſion upon the apprehenſion: (whence it is, that a corporal oath veſted with the religious ſolemnity of laying on the hand upon, and kiſſing the holy Goſpels, is more dreaded, then a naked and ſudden oath) and promiſes made in publick bind more, becauſe of the ſhame of falſifying, where ſo

ſo many eyes look on: which very ſhame of being noted to be falſe, oftimes is a greater bridle to ſin, then the fear of puniſhment, as the World knows.

And this uſe the ancient Fathers made of it, to ſhame groſs offenders by remembring them of their ſolemn promiſe made in Baptiſm to renounce the Devil, and give up themſelves to God. **Children, who by reaſon of their tender age, cannot perform** this ſolemnity, have appointed them by the Church, *Suſceptores*, Godfathers, who ſhall in the name of the child do it for them. As, by the wiſeſt laws of the World, Guardians may contract for their Minors or Pupils to their benefit; and what the Guardians in ſuch caſes undertake, the Minors or Pupils are bound, when they are able, to perform. For the Law looks upon them, not the Guardians, as obliged. So did the Church always account, that theſe promiſes which were made by the Godfathers in the name of the child, did bind the child, as if in perſon himſelf had made it. And when

the Ancients did upbraid any offenders with the breach of their promiſe made in baptiſm; none of thoſe that were baptized in their infancy, were ſo deſperate, as to anſwer ſcornfully, it was not I, but my Godfathers that promiſed; and if any ſhould ſo have anſwered, he would have been loudly laught at for that his empty criticiſm.

Though this promiſe of *Abrenunciation* made in baptiſm be ancient and reaſonable; yet it is not *abſolutely neceſſary* to baptiſm, but when danger requires haſte, it may be omitted, as the Church teaches in *Private Baptiſm*: yet if the child lives, it is to be brought to Church, and this ſolemnity to be performed after baptiſm. *Rubr. at private Bapt.*

Then follow certain ſhort prayers. **O merciful God, &c.** which I conceive to be the ſame in ſubſtance with the ancient Exorciſms, which were certain prayers taken out of holy Scripture, *Cyril. Cat.* 1. and compos'd by the Church, CONC. CARTH. 4. c. 7. for the diſpoſſeſſing of the perſon to be baptized;

baptized; who being born in ſin is under the Devils tyranny, from which the Church by her prayers, endeavous to free him. And ſo available they were, that oftentimes thoſe that were coporally poſſeſſed, were freed by them, *Cypr. ep.* 77. and thereupon *Cyril, Nazianz. Gennadius*, and others, earneſtly perſwade not to deſpiſe the Churches Exorciſms. That it was ancient to uſe theſe Exorciſms before baptiſm, *Nazianz. in lavacrum, S. Cypr. ep.* 77. and *Gennadius* witneſs, who ſays, that it was obſerved, *Uniformiter in univerſo mundo*, uniformly throughout the World.

Next follows the *Commemoration of Chriſts inſtitution* of Baptiſm; and his Commiſſion to his Diſciples to baptize. Thus the Prieſt reads his Commiſſion, and then acts accordingly: and becauſe no *man is ſufficient for theſe things* 2 *Cor* 2. 16. therefore he prays for Gods aſſiſtance and acceptance of his miniſtration.

Then the Prieſt asks the **childs name**: As under the Law at *Circumciſion* the name was given, ſo now at Baptiſm,

becauſe then we renounce our former Lord and Tyrant, and give up our names to God as his ſervants.

Then the Miniſter **Baptizes the child, dipping or ſprinkling it, &c.** either of which is ſufficient, *Gennad.* dog. 74. For it is not in this ſpiritual waſhing, as it is in the bodily, where if the bath be not large enough to receive the whole body, ſome part may be fowl when the reſt are cleanſed. The ſoul is cleanſed after another manner. *Totum credentibus conferunt divina compendia,* a little water can cleanſe the believer, as well as a whole River, *CYPR. ep.* 77.

The old faſhion was to dip or ſprinkle the perſon *thrice*, to ſignifie the myſtery of the TRINITY, and the *Apoſt. Can.* 50. depoſes him that does otherwiſe. The Church ſo appointed then becauſe of ſome Hereticks that denied the Trinity: upon the ſame ground afterwards it was appointed to do it but once (ſignifying the unity of ſubſtance in the Trinity) leſt we ſhould ſeem to agree with the Hereticks that did it thrice, *Toletan.* 4. c. 5.

This

This baptizing is to be at the FONT. What the Font is, every body knows, but not why it is ſo call'd. The rites of Baptiſm in the firſt times were perform'd in *Fountains* and *Rivers*, both becauſe their converts were many, and becauſe thoſe ages were unprovided of other *Baptiſteries*: we have no other remainder of this rite but the name. For hence it is that we call our Baptiſteries, *Fonts*; which when Religion found peace, were built and conſecrated for the more reverence and reſpect of the Sacrament. Theſe were ſet at firſt ſome diſtance from the Church, *Cyril* cat. myſt. 1. after, in the Church-Porch, and that ſignificantly, becauſe Baptiſm is the entrance into the Church myſtical, as the Porch to the Temple. At the laſt, they got into the Church, but not into every, but the *City-Church*, where the Biſhop reſided, hence call'd the Mother Church, becauſe it gave ſpiritual birth by baptiſm; afterward they were brought into Rural Churches. Whereſoever they ſtood, they were had in high veneration. *Anaſtaſ.* Ep. *ad Orthodox.* com-

plains

plains ſadly of impiety in his time; ſuch as never was heard of in war, that men ſhould ſet fire to Churches and Fonts, and after mentioning the Fonts. *Good God! Chriſt-killing Jews, and heatheniſh Athieſts, have without all reverence entred and defiled the Fonts.*

After the Prieſt hath baptized the child, he receives it into the congregation, by this ſolemnity declaring that he is by baptiſm made a member of the Church, 1 *Cor.* 12. 13. *We are all baptized into one body.* And when he thus receives it, he ſigns it with the ſign of the Croſs, as of old it was wont, *AUG.* in *Pſal.* 30. and on the forehead, the ſeat of bluſhing and ſhame, that he may not hereafter bluſh and be aſhamed of the diſgraced croſs of Chriſt, *Cypr.* ep. 56. By this badge, is the child dedicated to his ſervice, whoſe benefits beſtowed upon him in baptiſm, the name of the croſs in holy Scripture does repreſent. Whoſoever deſires to be fully ſatisfied concerning the uſe of the croſs in baptiſm, let him read the 30. *Can.* of *our Church*, Anno 1603.

After

After thankſgiving for Gods gracious admitting the child to baptiſm, and a moſt divine Prayer, that he may lead his life according to that beginning: This Office ends with a grave and pious exhortation to the Godfathers, to remember their duty towards the Infants; the like to which you may read S. *Aug.* de Temp. Ser. 116.

Of PRIVATE BAPTISM.

THough holy Church preſcribes the *Font* for the place, and *Sundays* and *Holy-days* for the uſual times of baptiſm, that ſhe may conform as much as conveniently may be to the uſages of Primitive Antiquity, (which is her aim in all her ſervices) and for other reaſons mentioned *Rubr.* 1. before Baptiſm. Yet in caſe of neceſſity ſhe permits and provides that a child may be baptized in any decent place at any time: in ſuch caſes requiring the performance only of *Eſſentials*, not of *Solemnities* of baptiſm: according to the practiſe of the Apoſtles,

ſtles who baptized at any time as occaſion required, and in Fountains and Rivers: and according to the uſe of ſucceeding Ages, *CONC. MATISCON.* 2. c. 3. *Diſt. de Conſec.* 4. c. 16. 17. *Elibert. Con.* c. 38. Anno 313. *He that is baptized himſelf, may in a caſe of neceſſity baptize, if there be no Church near.* Nor can I ſee what can be reaſonably objected againſt this tender and motherly love of the Church to her Children, who chooſes rather to omit ſolemnities, then hazard ſouls: Which indulgence of hers cannot be interpreted any irreverence or contempt of that venerable Sacrament; but a yielding to juſt neceſſity (which defends what it conſtrains) and to Gods own rule, *I will have mercy and not ſacrifice*, S. *Matth.* 12. 7.

If it be objected that this may be an occaſion of miſchief, that the form of baptiſm may be vitiated and corrupted in private, by heretical Miniſters, and ſo the child robb'd of the benefits of baptiſm; it is anſwered, that this is poſſible; but were it not great folly to prevent a poſſible danger,

ger, by a certain? to deny all infants in ſuch caſes baptiſm, leſt ſome few ſhould be abuſed by the malice of the Prieſt? Which poſſible, but ſcarce probable miſchief, the Church hath taken all poſſible care to prevent. **For if the child lives, it is to be brought to the Church**, 1 *Rubr. in private baptiſm*; and there the Prieſt is to demand [**by whom the child was baptized, and with what matter and words:**] and if he perceives plainly that it was well baptized for the ſubſtance, then ſhall he add the uſual ſolemnities at publick baptiſm, that ſo the child may want nothing, no not of the decent pomp: but if he cannot by ſuch queſtioning be aſſured that it was truly baptized for eſſentials, then ſhall he baptize it thus, [**If thou be not already baptized, I baptize thee**] as it was ordered, *Carthage* 5. c. 6. *Anno Dom.* 438.

Of CONFIRMATION.

IT is ordered Rubr. 1. at Confirm. *That none ſhould be confirm'd till they come*

come to the use of reason, and can say their Catechism, for these reasons.

1. Because then they may with their own mouth ratifie and confirm the promise made for them by their Godfathers.

2. Because they then begin to be in danger of temptation, against which they receive strength in confirmation.

3. Because this is agreeable with the usage in times past; by *times* past, we must not understand the first times, (for then confirmation was administred presently after baptism,) but later times, in which the first order hath been of a long time omitted for these reasons given; and this order, which our Church observes, generally received throughout Christendom.

Lest any man should think it any detriment to the child to stay till such years, holy Church assures us out of holy Scripture, that **children baptized**, till they come to years to be tempted, have no need of confirmation, **having all things necessary for their**, that is, childrens **salvation, and be undoubtedly saved.** The same says Antiquity,

S. *Aug.*

S. *Aug. Ser.* 2. poſt Dom. Palmar. *You are coming to the holy Font, ye ſhall be waſht in baptiſm, ye ſhall be renewed by the ſaving laver of regeneration; aſcending from that laver, ye ſhall be without all ſin: if ſo, then ſafe; for bleſſed is the man whoſe iniquities are forgiven,* Pſal. 32. 1. S. *Chryſ.* Hom. 11. in ep. ad Rom. c. 6. *Quemadmodum corpus Chriſti ſepultum in terrâ fructum tulit, univerſi orbis ſalutem; ita & noſtrum ſepultum in baptiſmo, fructum tulit, juſtitiam, ſanctificationem, adoptionem, infinita bona, feret autem & reſurrectionis poſtea donum.* "The body "of Chriſt buried in the earth, brought "forth fruit, namely, the ſalvation of "the whole world; ſo our body bu- "ried in baptiſm hath brought forth "fruit, righteouſneſs, ſanctification, "adoption, infinite good things, and "ſhall afterwards have the gift of the "Reſurrection. It were too long to cite particulars, take the COUNC. of MILEVIS for all, Can. 2. *Ideo parvuli qui nihil peccatorum in ſemetipſis committere potuerunt, in peccatorum remiſſionem veraciter baptizantur, ut in eis regeneratione*

ratione mundetur, quod generatione contraxerunt. "Therefore infants, who "could not ſin actually, are truly bap-"tized for the remiſſion of ſins, that "that which they have contracted by "their birth might be cleanſed by their "ſecond birth. And the Council pronounces Anathema to them that deny it. But more then all this is the expreſs words of Scripture, *Gal.* 3. 26. where S. *PAUL* proves that they were the *children of God*, for, or *becauſe* they were *baptized*; *If they be children, then are they heirs* of God, *Romans* 8. 27. 1 S. *Peter* 3. 21. *Baptiſm ſaves us.* Again, *Gal.* 3. 27. *As many of you as have been baptized into Chriſt, have put on Chriſt*, and that ſurely is enough for ſalvation. By all this, we ſee the effect of Baptiſm is ſalvation: Now if children be capable of baptiſm, as hath been proved, then ſith they no way hinder or reſiſt this grace, it neceſſarily follows that they are partakers of the bleſſed effects of baptiſm, and ſo **are undoubtedly ſaved.**

The children that are to be **confirmed are to be brought to the Biſhop** by

by one that ſhall be their Godfather, who may witneſſe their Confirmation. The Godfather may be the ſame that was at baptiſm, but in moſt places, the cuſtome is to have another. *De. Conſ. Diſt.* 4. *c.* 100.

And the **Biſhop ſhall confirm them.** *Rubr. before confirmation.* So was it of old. S. *Aug.* de Trinit. l. 15 c. 20. *Chryſ.* hom. 18. in Act. ſpeaking of *Philip*, when he had baptized, *He did not give the holy Ghoſt to the baptized, for he had no power, for this was the gift of the Apoſtles alone.* Before him *Cyprian* ep. 73. *Thoſe that were baptized by Philip the Deacon, were not baptized again, but that which was wanting was ſupplyed by Peter and John, by whoſe prayers and impoſition of hands the holy Ghoſt was called upon, and poured upon them. Which very thing is done amongſt us; now they that are baptized, are offered up to the Biſhops of the Church, that by our prayer and impoſition of hands they may receive the holy Ghoſt.* Before him *Urban* Anno Dom. 222. tels us, that Biſhops only did confirm. And S. *Hieron.* dial. adv. Lucifer. ſayes it was,

Totius

Totius orbis conſenſio in hanc partem, the general acknowledgement of the whole Chriſtian World.

The Office begins on this wiſe, **Our help ſtandeth in the Name of the Lord.** Of ſuch ſhort ejaculations in general hath been ſaid in the Morning Prayer; concerning theſe in particular, that they are fitted to the Office, will appear to them that conſider, that *Confirmation* is appointed for the ſtrengthening of us againſt all our ghoſtly enemies; which though they be many and great; yet is there no reaſon to deſpair of obtaining ſtrength enough to reſiſt them, for *Our help ſtands in the Name of the Lord, who hath made heaven and earth*: who is therefore able enough and willing alſo to help them that call upon his Name, *Bleſſed therefore be the Name of the Lord henceforth and for ever.*

After theſe *Verſicles* follows a Prayer, that God would ſtrengthen the baptized, with **the holy Ghoſt the Comforter**, who had in their baptiſm received him as a Sanctifier. Theſe two ways, to omit others, we are taught in

in holy Scripture, that the holy Ghoſt may be received, as a ſanctifier and cleanſer in holy baptiſm, *Tit.* 3.5. *He ſaved us by the waſhing of regeneration and renewing of the holy Ghoſt* : and after baptiſm we may receive him again as a Comforter and ſtrengthener. The Apoſtles, who received him the firſt way in baptiſm, are promiſed to receive him the ſecond; S. *John* 16.7. *Acts* 1.8. which was performed *Acts* 2.4. *They were filled with the holy Ghoſt.*

Then **ſhall the Biſhop lay his hands upon them ſeverally.** By this ſign certifying them of Gods Goodneſſe towards them, and conſigning it upon them. This is the moſt ancient and Apoſtolical Rite of Confirmation, *Acts* 8.17. and by this name it is known, *Heb* 6.2. *The doctrine of baptiſms, and laying on of hands.*

After a moſt excellent prayer for their continuance in Gods love, and obedience to him, the Biſhop departs them with a Bleſſing. Of ſuch bleſſings hath been ſaid already.

This holy Rite hath been too little under-

underſtood by the many, and therefore too lightly eſteem'd and valued: for the remedy whereof, it may not be amiſs to ſhew the benefit of it in theſe concluſions following.

1. The holy Ghoſt was given to perſons baptized, by the Apoſtles prayers and laying on of hands, *Acts* 8. 14,15, 16. *Acts* 19. 6.

2. This gift of the Holy Ghoſt ſo given, was not only, nor principally, the gift of miracles or ſpeaking with tongues. For, firſt, Confirmation is reckoned by S. *Paul* amongſt Fundamentals, *Heb.* 6.1,2. which were neceſſary to all ages of the Church; but the gift of miracles was not ſuch, for that laſted but a while, as experience hath taught us. Again, confirmation was adminiſtred to all baptized perſons, *Acts* 8. 15. 19. 6. but all baptized perſons were not to have the gift of miracles, 1 *Cor.* 12. 8, 9. *To one is given by the Spirit the word of wiſdom, to another the working of miracles.* And again, 29. verſe, *Are all workers of miracles?* it is true that in the

the Apoſtles times, the inward grace of Confirmation was attended with miracles, but it will not thence follow that miracles were the principal intended gift in Confirmation, no more then that the viſible opening of Heaven is the proper effect of baptiſm, becauſe at our Saviours baptiſm, the heavens were ſo opened, S. *Matthew* 3. or that the proper effect of preaching is to work miracles, becauſe that at the Apoſtles preaching miracles were wrought, *Acts* 10. 44. In thoſe firſt times, the Holy Ghoſt fell upon Believers, and they ſpake with tongues. *Signa erant tempori opportuna,* [*Thoſe ſigns were ſeaſonable to thoſe times:*] does any man now expect that thoſe, that receive the holy Ghoſt by our prayers and impoſition of hands, ſhould ſpeak with tongues? and if they do not ſpeak with tongues, is any man of ſo perverſe a heart, as to ſay, that they have not received the holy Ghoſt? S. *Aug.* in Ep. S. *John* tractat. 6. *In the beginning of ſpiritual and marvellous diſpenſations, outward ſigns appeared to confirm the new preached faith;*

but

but now that the faith is ſufficiently confirm'd, although ſuch miracles be not wrought, yet we receive thoſe inward graces and vertues, which were ſignified and demonſtrated by thoſe ſigns: Chryſ. in S. *Matth.* Hom. 13.

3. The proper and principal effect of confirmation was, and is, **Ghoſtly ſtrength and power to reſiſt temptations,** as our Church teaches, *Rubr.* 1. before the *Catechiſm.* That the baptized, when they come to years and the uſe of reaſon, may have, not their baptiſm confirmed, (which needs no confirmation to perfect it,) but themſelves and their ſouls, by ſome new vertue and power, or by an addition and increaſe of former graces, by which they may be enabled againſt thoſe temptations that ſhall aſſault them, whence it is call'd Confirmation. *Regeneramur ad vitam per baptiſmum, in hoc confirmamur ad pugnam.* [*By baptiſm we are regenerated to life, in confirmation we are ſtrengthened to fight,* againſt our enemies: *Melchiad.* ep. ad Epiſ. Hiſp. about the year 311.] In Confirmation the Holy Ghoſt is given for ſtrength, as

as he was given to the Apoſtles at Pentecoſt, that Chriſtians may boldly confeſs the Name of Chriſt, *Conc. Flor. Tertul.* de bapt. *Cypr.* ep. 2. ad Donat. For our fuller perſwaſion of this, it will be neceſſary to conſider that our Lord Chriſt promiſed to his Apoſtles after they had been baptized, that, *When he went away, he would ſend them the holy Ghoſt to be their Comforter* or ſtrengthener, S. *John* 16. 7. to make them able to bear witneſs of Chriſt, notwithſtanding all the threats and terrors of men, S. *John* 15. 27. 16. 1, 2, 3. And *Acts* 1. 5. he promiſes them, that, *Not many days hence, they ſhould receive the holy Ghoſt*, or the power of the Holy Ghoſt, whereby they (that forſook him formerly and fled) ſhould be henceforth emboldned and encouraged to bear witneſs to him all the World over, verſe 8. This promiſe was performed at Pentecoſt, *Acts* 2. 4. *They were filled with the holy Ghoſt, and began to ſpeak*, and to bear witneſs of Chriſt with courage, verſe 36. This very promiſe made to the Apoſtles formerly, and performed at Pentecoſt, be-

longs to every one of us that are baptized, *Acts* 2. 38. *Repent and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost: For this promise* of the holy Ghost fulfilled on us, verse 33. *is unto you and to your children, and to all that are afar off.* And what S. *Peter* here promises them, was fulfilled by him and the other Apostles; for by their prayer and imposition of hands, they received, after baptism, the holy Ghost, not only enabling them to speak miraculously, but also strengthning and comforting them inwardly, as he did the Apostles. For the same that was promised to the Apostles, belong'd to them and their children, and was given by imposition of hands. Now that which was promised to the Apostles, was principally, ghostly strength and comfort, on which that gift of miracles was an attendant, as we have seen: this then is the principal effect of Confirmation; the gift of the holy Ghost by way of eminence, *Acts* 2. 38. Hence this phrase, *Full of the holy Ghost*, is interpreted by Scripture to be the

the ſame in effect with this, *Full of ghoſtly courage and ſtrength*, Acts 4. 8. 31. *They were all filled with the holy Ghoſt, and ſpake with boldneſs the word of the Lord*, Acts 7. 55. and Acts 6. 5. *Stephen full of faith and the holy Ghoſt*, that is, full of faith and power, verſe 8.

4. This Office of Confirmation, as well as that of Baptiſm, is to continue in the Church as long as that ſhall be Militant here on earth. For S. *Paul, Heb.* 6. 1, 2. joyns them together, calling them *Fundamentals*; and a Fundamental in one age is ſo in another. Beſides we have ſeen that Confirmation was the means uſed by the Apoſtles, (and doubtleſs not without their Lords direction and guidance of his Spirit,) for conveighing the holy Ghoſt the Comforter into perſons baptized: and ſince that all ages have as much need of that ghoſtly ſtrength as the age of the Apoſtles had, and that the promiſe of it belongs to us all, as well as to them, as formerly hath been proved; and ſince that we find no other means appointed inſtead of Confirmation, for the conveighing

of the gift of the holy Ghost, then given by Confirmation; it remains, that we conclude, that Confirmation is still to continue. And so the Church Catholick hath taught us both by her doctrine and practise: as may be seen by the quotations cited above.

5. That Bishops, who succeed the Apostles, are to be the Ministers of this holy Rite, hath been shown above.

Of MATRIMONY.

First holy Church instructs us in the ends of Matrimony, which are three. 1. **The the procreation of children.** 2. **A remedy against sin.** 3. **A mutual help to each other.**

Then the Priest requires the parties to be married, by the terrour of the dreadful judgement day, to declare, if they know any impediment, why they may not be lawfully married? which is as much care and caution as can be used by those that are not

not able to diſcern the ſecrets of the heart.

Then follows the Contract in the future tenſe, whereby theſe perſons mutually promiſe to the Prieſt, Gods Miniſter, before the Congregation, to enter into that holy ſtate of Wedlock, and ſtrictly to keep thoſe ſacred laws of marriage which Almighty God hath ordained. This is that, as I conceive, which S. *Auguſt.* de Gen. ad lit. l. 11. c. 4. calls *Votorum ſolennitatem*, [*the ſolemnities of vows and promiſes*,] which was in his time and formerly an uſual ceremony of marriage: And of very good uſe is this ſolemnity; for by this have the perſons bound themſelves to their duty, by all the obligations that a ſacred ſolemn vow or promiſe can lay upon the ſoul.

Then the Prieſt aks, [**Who gives this woman to be married to this man?**] This was the old cuſtom, that the Bride ſhould be given by the Father or friend, *Aug.* de Gen. ad lit. 11. c. 41. to which S. *Paul* may be thought to allude, 2 *Cor.* 11. 2. *I have eſpouſed you to one husband, that I might preſent you as a chaſte vir-*

gin to Christ. And *Psalm* 45. 13. *The Queen* the Spouse, *shall be brought to the King.* The reason of this, saith Learned Mr. *Hooker* l. 5. Eccl. Pol. Sect. 73. was, *That in ancient times all women which had not Husbands or Fathers to govern them, had their Tutors, without whose authority, there was no act, which they did warrantable; and for this cause they were in marriage delivered unto their husbands by others. Which custom retained, hath still this use, that it puts women in mind of a duty, whereto the very imbecillity of their sex doth bind them, namely, to be always directed and guided by others.* Whether this were the very cause of this custom, I will not determine, nor what else was: but whatsoever was the first cause of it; this is certain, that it is a decent custom. For it cannot be thought fit, that a woman, whose chiefest ornament is modesty and shamefastness, should offer her self before the Congregation to marriage to any person, but should rather be led by the hand of another, and given by him.

After the marriage it self, [**The man puts a Ring upon the womans finger.**] The

The Ring hath been always uſed as an eſpecial pledge of faith and fidelity. Nothing more fit to ſerve as a token of our purpoſed endleſs continuance in that which we never ought to revoke; and therefore fitly uſed in marriage, which is a contract not to be diſſolved but by death. *Aurum nulla norat præter uno digito, quem ſponſus oppignorâſſet pronubo annulo.* No woman was permitted to wear gold, ſave only upon one finger, which the husband had faſtned to himſelf with a wedding Ring. This he puts **upon the fourth finger of the left hand,** becauſe there is a vein that goes from thence to the heart; by which is ſignified that the love ſhould be hearty, ſay ſome *Rituals.*

Then follows [**With my body I thee worſhip, &c.**] "For the better under-"ſtanding of this phraſe, we muſt "know that *anciently* there were two "ſorts of wives; *One* whereof was "called the primary or lawful wife; "the *other* was called the half wife "or Concubine. The difference be-"twixt theſe two, was only in the "differing purpoſe of the man, betake-

"ing himself to the one or the other:
"If his purpose was only fellowship,
"there grew to the woman by this
"means no worship at all; but rather
"the contrary. In professing that his
"intent was to add by his person,
"honour and worship unto hers, he
"took her plainly and clearly to be
"his Wife, not his Concubine. This
"is it which the *Civil Law* doth mean,
"when it makes a Wife to differ from
"a Concubine in dignity. The wor-
"ship that grew unto her, being ta-
"ken with declaration of this intent,
"was, that her children became by
"this means free and legitimate, heirs
"to their father: *Gen.*25.5, 6. her self
"was made a mother over his family:
"Lastly, she received such advance-
"ment of state, as things annexed to
"his person might augment her with.
"Yea, a right of participation was
"thereby given her both in him, and
"even in all things which were his; and
"therefore he says not only [**With**
"**my body I thee worship,**] but also,
"**with all my worldly goods I thee en-**
"**dow.** The former branch having
"granted

"granted the principal, the later grant-
"eth that which is annexed thereto.
"*Hooker* Eccl. Pol. l. 5. Sect. 73.

The *Jews* anciently uſed the ſame phraſe [*Godwin* Jew Cuſtoms.] *Be unto me a wife, and I according to the word of God, will worſhip, honour and maintain thee, according to the manner of husbands amongſt the Jews, who worſhip, honour and maintain their wives.* And that no man quarrel at this harmleſs phraſe, let him take notice, that to worſhip here ſignifies, to make worſhipful or honourable, as you may ſee, 1 *Sam.* 2. 30. For where our laſt Tranſlation reads it, *Him that honours me I will honour*; in the old Tranſlation, which our Common-Prayer-book uſes, it is, *Him that worſhips me, I will worſhip*; that is, I will make worſhipful, for that way only can God be ſaid to worſhip man.

After the Prieſt hath prayed for grace and Gods aſſiſtence, for the married perſons, to enable them to keep their ſolemn vow and contract; then does he, as it were, ſeal that bond and contract, by which they have mutually ti-

ed themſelves, with Gods ſeal, *viz. Thoſe whom God hath joyned together, let no man put aſunder.*

The perſons having conſented together in wedlock, and witneſſed the ſame before God and the Church, and plighted their troth each to other, & declared the ſame by giving and taking of a Ring, and joyning of hands; and the Prieſt having ſealed and ratified all, as it were, with Gods ſeal, which no man muſt break, he pronounces them man and wife, in the Name of the Father, Son, & holy Ghoſt. Which Proclamation, or pronouncing of the married perſons to be man and wife, thus in the Church by the Prieſt, was one of thoſe laws and rites of marriage, which the Church received of the Apoſtles. *Euar.* Ep. ad Epiſ. Aphric. Anno 110.

Then the Prieſt bleſſes them ſolemnly according to the old rules, *Conc. Carth.* 4. c. 13. Of the efficacy of which bleſſings hath been ſaid formerly.

After this follows the 128. *Pſalm*, which was the *Epithalamium* or marriage-ſong uſed by the Jews at Nuptials, ſays *Muſcul.* in loc.

Then

Then pious and devout prayers for the married perſons, & laſtly the COMMUNION. Such religious ſolemnities as theſe, or ſome of theſe, were uſed by the Jews at marriages: For, their rites and ceremonies of their marriage were publickly performed with bleſſings and thankſgivings; whence the houſe was called the *Houſe of Praiſe*, and their marriage ſong *Hillulim*, praiſes; the Bridegrooms intimate friends ſung the marriage-ſong, who are call'd *children of the Bride-chamber*, S. *Matth.* 9. 15. [*Godwin* of Jews mar.] The Primitive Chriſtians had all theſe which we have. The perſons to be married were contracted by the Prieſt, the marriage was ſolemnly pronounced in the Church, the married couple were bleſſed by the Prieſt, prayers and thankſgivings were uſed, and the holy Communion adminiſtred to them. And theſe religious rites, the Church received from the Apoſtles, ſays *Euariſt.* Ep. ad Epiſ. Aphar. And doubtleſs highly Chriſtian and uſeful theſe ſolemnities are: For firſt, they beget and nouriſh in the minds of men, a reverend

reverend eſteem of this holy myſtery, *Epheſ.* 5.32. and draws them to a greater conſcience of wedlock, and to eſteem the bond thereof, a thing which cannot without impiety be diſſolved. Then, are they great helps to the performance of thoſe duties which God Almighty hath required in married perſons, which are ſo many, and thoſe ſo weighty, that whoſoever duly conſiders them, and makes a conſcience of performing them, muſt think it needful to make uſe of all thoſe means of grace, which God Almighty hath appointed. For if we duly conſider the great love and charity that this holy ſtate requires, even to the laying down of life, *Huſbands love your wives, even as Chriſt loved the Church, and gave himſelf for it, Epheſ.* 5.25. Or the weighty charge of the education of children, which if well perform'd procures a bleſſing, and an advantage to ſalvation, 1 *Tim.* 2.15. *She ſhall be ſaved in child-bearing, if they continue in faith and charity*, &c. So if it be careleſly perform'd, it procures a moſt heavy curſe, 1 *Sam.* 2.29, 31. &c. Or laſtly, the chaſtity and holineſs neceſſa-

ry

ry to that ſtate of marriage, heightned now up to the repreſentation of the myſtical union of Chriſt with his Church, *Epheſ.* 5. 32. *This is a great myſtery, but I ſpeak concerning Chriſt and the Church,* to which holy conjunction, our marriage and all our works and affections in the ſame, ſhould correſpond and be conformable. I ſay, if we conſider all theſe duly, can we think we may ſpare any of thoſe divine helps to performance; whether they be vows and holy promiſes to bind us, or our Fathers and Mothers, Gods and the Churches bleſſings, or holy prayers for Gods aſſiſtance; or laſtly, the holy Communion that great ſtrengthener of the ſoul? If mens vices and licentiouſneſs have made this holy ſervice ſeem unſeaſonable at this time, reaſon would that they ſhould labour to reform their lives, and ſtudy to be capable of this holy ſervice, and not that the Church ſhould take off her command for the receiving of the holy *Communion* for their unſpeakable good. For would men obſerve Gods and the Churches commands, and enter into this holy ſtate, not like beaſts or heathens

thens at the beſt, but like Chriſtians with theſe religious ſolemnities, the happineſs would be greater then can eaſily be expreſt. *I know not which way I ſhould be able to ſhew the happineſs of that wedlock, the knot whereof the Church doth faſten, and the Sacrament of the Church confirm*, ſaith *Tertul.* l. 2. ad Uxor.

VISITATION OF THE SICK.

THe Prieſt entring into the ſick mans houſe, ſhall ſay, **Peace be to this houſe:** ſo our LORD commanded, S. *Luke* 10. 5. *And if the Son of peace be there, his peace ſhall reſt upon it.*

Then **kneeling down,** he prays thoſe *prayers* and *ejaculations* following, which whoſoever reads and conſiders impartially, ſhall find them to be both very pious and ſuitable to the occaſion.

Then **ſhall the Prieſt exhort the ſick perſon after this manner.** The prayers are all preſcribed, but the *exhortation* is

is left arbitrary to the discretion of the Priest, who can hardly be thought to make a better.

Then **shall the Priest examine the sick person concerning his Faith**] whether it be *Christian*. And this is very necessary, for if that be wrong, all is wrong. Christian Religion consists in these two, a right Faith and a righteous Life; and as a right Faith without a righteous Life, will not save, so neither will a righteous Life, without a right belief. He that hath said, *Do this and live*, hath said, *Believe and live*: and how then can we think him safe, that lives indeed justly, but blasphemes impiously? *Cyril.* Cat. 4. This then is a principal Interrogatory or question to be put to the sick person, whether he believes as a Christian ought to do? And this he does by rehearsing to him the CREED. And there can be no better rule to try it by. For whatsoever was prefigured in the Patriarchs, or taught in the Scriptures, or foretold by the Prophets, concerning God the Father, Son, and holy Ghost, is all briefly contain'd in the Apostles Creed, S. *Aug.* Ser. de Temp. 137.

137. *This Creed, 'tis the touchſtone to try true faith from falſe, the rule of faith, contrary to which no man may teach or believe*, *Ruffin.* in Symb. *Tertul.* de præſcrip. *This the Catholick Church received from the Apoſtles. Holding this rule, we ſhall be able to convince all Heretick's whatſoever, that they be departed from the truth*, *Irenæus*, l. 1 c. 3, & 19.

In the next place holy Church directs the Prieſt to *examine* the ſick perſon concerning his life and converſation; eſpecially concerning theſe two particulars. 1. Whether he *forgives* all the World. 2. Whether he hath *ſatisfied* all injuries done to others: without which the medicine of repentance, which is neceſſary to the ſick perſons ſalvation, will not profit him. For the firſt, our Saviour tells S. *Matth.* 6. 14. That *unleſs we forgive others*, neither our perſons nor our Prayers will be accepted: *God will not forgive us.* And for the ſecond, *Non remittetur peccatum niſi reſtituatur ablatum*, Repentance without reſtitution and reparation of injuries cannot be true and ſerious; or if it can, it cannot profit, *Aug.* Ep. 5. *For if he*

that

that is injured by another cannot be forgiven of God, unless he forgives him that injured him; how can he that injures others, and does not make him restitution, hope for pardon? Chrysost. Hom. 15. in S. *Matth.* The Priest therefore is to advise him, that whereinsoever he hath injured any, *he should make satisfaction to the uttermost of his power.* By the uttermost of his power, is not meant, that he must give to the injured persons, all his estate, nor that he must restore four-fold, for injuries done, (which was required in some cases under *Moses* Law, by way of punishment, rather then of satisfaction) but that he be careful to the uttermost of his power, that the person injured be so repair'd, that he be no loser by him; which is all, that by the law of justice, which commands to give every man their due, is required, *Ezek.* 33. 14, 15. *When I say to the wicked, he shall surely die, if he turn from his sin, if he restore the pledge, give again that he hath robbed,* it is not, if he restore four-fold, but if he restore that which he hath robbed, *he shall surely live.*

Then

Then the Prieſt is to admoniſh the ſick perſon to ſettle his eſtate, **For the diſcharging of his own conſcience, and quietneſs of his Executors.** But holy Church exhorts men to do this work in their health, that when they are ſick, they may not be troubled about the world, but may beſtow their whole time and care, as it is fit, about ſetling and ſecuring their future eſtate. And were men poſſeſt with that fear and trembling, that S. *Paul* ſpeaks of, *Phil.* 2. 12. they would be careful to gain all the time that might be then, to work out their ſalvation.

The Miniſter **may not forget to move the ſick perſon,** and that moſt earneſtly, **to liberality towards the poor.** *This is to have mercy upon our own ſouls,* ſays S. *Aug.* or *Chriſtum ſcribere hæredem,* [*to make Chriſt our heir.*] For when the poor receives from us, Chriſt ſtands by and reaches out his hand to receive with them. *In as much as ye have done it to one of theſe little ones, ye have done it to me,* S. *Matth.* 25. 40. As it is always neceſſary to be put in mind of this

Balſam. in Nomocan. tit. 2. c. 2.

this duty, so especially, at this time of sickness. For then *we are failing*, and therefore most necessary is it then, to *make friends of the unrighteous Mammon, that, when* we fail, *they may receive us into everlasting habitations*, S. *Luke* 16. 9. Then we are going to give up our account to God, and therefore then most necessary it is to do the best we can to procure a gracious Absolution at the day of judgement. Now nothing seems more powerful with God to procure that, then liberality to the poor. *Come ye blessed; for I was hungry, and ye gave me meat*, S. *Mat.* 25.34,35.

Here shall the sick person make a special Confession, if he feel his conscience troubled with any weighty matter. It would be considered, whether every deadly sin be not a weighty matter?

After which Confession the Priest shall absolve him. After which, follows a most excellent prayer or two, and the 71. *Psalm*, all very fit to a sick persons condition; as will appear without an Interpreter, to the attentive Reader.

A most excellent and pious *Benediction* of the Priest, concludes all, and so ends this Office.

Of

Of the Communion of the Sick.

THe Churches care for the ſick, ends not here: For, beſides all this, ſhe appoints, that if the ſick perſon deſires it, **the Prieſt may communicate him in his private houſe, if there be a convenient place, where the Curate may reverently miniſter.** [*Rubr. before priv. Com. of Sick.*] So was the ancient decree of holy Church, *Nic.* Can 13 Cod. Eccl. univer. *Generaliter omni cuilibet in exitu poſito, & Euchariſtiæ participationem petenti, Epiſcopus cum examinatione oblationem impertiat.* [*To every man that is ready to depart out of this World, let the Biſhop, after examination and trial, give the holy Communion, if he deſires it.*] For this, ſays the Council, is *antiqua & Canonica lex, ut ſi quis vitâ excedat, ultimo & neceſſario viatico minimè privetur.* [*This is the ancient law of the Church,* ſays this Conc. there, *concerning him that is dying, that whoſoever he be, he ſhall not be denied the laſt and moſt neceſſary viaticum of his life.*] This viaticum, or proviſion for the way, is the holy Communion,

munion, as is plain in the Canon cited. For though as learned *Albaſpineus* obſerves, this word *Viaticum* was applyed to more things beſides the Euchariſt, as to Alms, to Baptiſm, to Abſolution, which are all neceſſary helps in our journey to heaven; Yet in this Canon I conceive the *Viaticum* or proviſion for the way, to be the holy Euchariſt. For in the firſt part of the Canon it is call'd *Ultimum Viaticum*, the laſt proviſion for the way; which cannot be meant of any other properly but of the holy Euchariſt: For the reſt, for inſtance, Abſolution, (of which *Albaſpineus* underſtands this Canon,) is *Reconciliatio Altaribus*, a Reconciliation to the Altar, or Sacraments, as it was anciently call'd, a fitting or qualifying of the Communicant for the holy Euchariſt, and therefore to go before it, as the 76. *Can.* of *Carth.* 4. directs; and for Alms, they are part of the fruits of penance, and ſo neceſſary to fit us for Abſolution, and Baptiſm is *janua Sacramentorum*, the firſt admiſſion into Chriſts Church, which gives the firſt right to the Communi-

munion and Sacraments of the Church, and therefore, all these being precedaneous to the holy Eucharist, cannot be call'd any of them *ultimum viaticum*, the last provision, but only the Eucharist it self. Besides, in the last part of the Canon there is expressly mentioned, the participation of the Eucharist, which must be the same with the *Viaticum* in the first part, as may appear by this: The Canon immediately before this, had directed, that penitents, especially those of the first or second degree, should fulfil the Churches tax, before they were received to the Churches prayers: but if those should fall into danger of death, the ancient Canon shall be observed (saith this Canon in the beginning,) that they shall be admitted, notwithstanding the former Canon, to the last *Viaticum*; the reason is given in the latter part of this Canon: Because that to every one whatsoever, that shall in danger of death desire the Eucharist, it shall be given to him if he be found fit to receive it. This could be no reason of the former part of the Canon, namely,

ly, of giving the laſt *viaticum* to penitents in danger of death, unleſs that *Viaticum* and the Euchariſt here, be all one. To that which may be objected, that this *Viaticum* cannot be the ſame with the Euchariſt mentioned in the laſt part of the Canon, becauſe this *Viaticum* here is allowed to perſons in danger of death without any examination, but the Euchariſt is granted to perſons in the ſame danger with this exception, if the Biſhop after examination ſhall find him fit. It may be anſwered, that notwithſtanding this, the *Viaticum* and the Euchariſt may be all one, for the Canon in the firſt part, where it allows it to perſons in neceſſity without examination, ſpeaks only of penitents, who had already undergone the examination, and had received their penance, and ſubmitted to the Churches diſcipline, and ſo profeſſed themſelves truly penitents; and were in ſuch neceſſity deſiring the Euchariſt, in the judgement of charity ſuppoſed fit to receive it; though the Church denied the ſame to them, when there was no ſuch neceſſity, for the maintenance

nance of holy diſcipline, and in terror of offenders. But *generaliter de quilibet* for every one that ſhould deſire it, before he had given teſtimony of his repentance, there could not be ſufficient ground of charity to believe ſo well; and therefore they were to be examined by the Biſhop, or ſome others by his appointment. So then I think the Canon may be interpreted thus of the holy Communion, without any contradiction; and that it ought to be ſo underſtood, may, I think, be concluded by theſe Teſtimonies following, *Con. Ilerd. c.* 5. *Conſt. Leon.* 17. And moſt clearly by S. *Cyprian* Ep. 54. "After conſultation we have deter-
"mined, that thoſe that have faln in
"time of perſecution, and have defiled
"themſelves with unlawful Sacrifi-
"ces, ſhould do full penance: yet if
"they were dangerouſly ſick, they
"ſhould be received to peace. For di-
"vine clemency does not ſuffer the
"Church to be ſhut againſt them that
"knock; nor the ſuccour of ſaving
"hope to be denied to thoſe that
"mourn and beg it; nor to ſend them
"out

"out of the World without peace and "the Communion. This is exactly "agreeable to that Canon of *Nice.* "What Communion that was, he tells "us ſoon after; that it was not only "Abſolution but the holy Euchariſt "beſides, as appears by that which fol- "lows: Formerly we made this rule, "That penitents, unleſs in time of "extreme ſickneſs, ſhould not re- "ceive the Communion. And this "rule was good, while the Church was "in peace and quiet; but now in time "of perſecution, not only to the ſick, "but to the healthful peace is neceſſa- "ry; not only to the dying, but to the "living, the Communion is to be gi- "ven; that thoſe whom we perſwade "to fight manfully under Chriſts Ban- "ner, and to reſiſt even to blood, may "not be left naked and unarmed, but "be defended with the protection of "the body and blood of Chriſt; "which for this cauſe was inſtituted, "that it might be a ſtrength and de- "fence to them that receive it: how "ſhall we teach them to ſhed their "blood for Chriſt, if we deny them

" Chriſts blood to ſtrengthen them?
" Or how ſhall we fit them for the cup
" of Martyrdom, if we do not admit
" them to the Communion of the Cup
" of the Lord? Upon this very ground
" was it provided, that all dying men
" might have the holy Sacrament of
" the Euchariſt, the great defence in
" that dangerous hour, when the De-
" vil is doing his worſt and laſt. A-
" greeable to this of S. *Cyprian* is the
" 76. Canon of the 4. *Carth. Counc.* He
" that in time of ſickneſs deſires pe-
" nance, if happily while the Prieſt is
" coming to him, he falls dumb, or into
" a phrenſie, let them that heard his
" deſire bear witneſs to it, and let
" him receive penance: and if he be like
" to die ſpeedily, *Let him be recon-*
" *ciled by impoſition of hands, and let the*
" *Euchariſt be put into his mouth:* if he
" recovers, let him be acquainted with
" what was done by the former wit-
" neſſes, and be ſubject to the known
" laws of Penance. And thoſe peni-
" tents which in their ſickneſs recei-
" ved the *Viaticum* of the Euchariſt,
" let them not think themſelves abſol-
" ved

"ved without impoſition of hands, if "they ſhall recover, c. 78. *Car.* 4. And "the *Counc.* of *Orange* c. 3. ſays the "ſame. They, that after penance ſet "them, are ready to depart out of this "life, it hath pleaſed the Synod to "give them the Communion, with-"out the reconciliatory Impoſition of "hands. Which ſuffices for the recon-"ciling of a dying man, according to "the definition of the Fathers, who "fitly call'd the Communion a *Viati-"cum.* But if they recover, let them "ſtand in the rank of penitents, that "by ſhewing the neceſſary fruits of pe-"nance, they may be received to the "Canonical Communion by the recon-"ciliatory Impoſition of hands.

It will not be amiſs for the clearer underſtanding of all paſſages in theſe Canons, to conſider the Church her diſcipline in this particular. Holy Church for preſerving of holy diſcipline and deterring men from ſin, did appoint for waſting ſins, ſuch as Adultery, Murder, Idolatry, and the like, ſevere penance for three or four, ſix or ſeven years, more or leſs, accord-

ing to the quantity and quality of the offence. In the Greek Church they had several degrees of penance to be gone through in this set time.

1. First, They were προσκλαίοντες, *Lugentes*, Mourners, standing without the Church Porch; they were to beg of all the faithful that entred into the Church, to pray for them: in this degree they continued a year or more, according as their crime deserved.

2. They were ἀκροώμενοι, *Audientes*, Hearers; these might come into the Church Porch into a place call'd νάρθηξ, *Ferula*, (so call'd, because those that stood there, were subjected to the Churches censure or *Ferula*) where they might stand and hear the Scriptures read, and Sermons, but were not admitted to joyn with the Church in her prayers.

3. They were ὑποπίπτοντες, *Substernentes*, the prostrate, as we may say; so called, because they were all to prostrate themselves upon their faces, and so continued till the Bishop said certain prayers over them, and laid his hands upon them. They might be present

ſent at Sermon and the firſt Service of the Catechumens, and then go out. *Laodic. Con.* 19. *apud Nicolin.* theſe were admitted into the Nave of the Church, and to ſtand behind the Pulpit.

4, Συνιστάμενοι, the Conſiſtents; they might ſtay after the reſt of the Penitents were gone out, and pray with the faithful, but not receive the holy Sacrament.

5. Μετέχοντες, Communicants, they were received to the participation of Sacraments, but were ſtill to wear ſome marks of penance, till by prayers and intreaties they had obtained the full Communion of the Churches favours and honours, ſays *Goar in Euch. Grac.*

Theſe ſeveral degrees were poor penitents to go through in the *Greek Church*, and as much affliction in the *Latine*, unleſs the Biſhop ſhould think fit to remit any thing of it, before they were fully admitted to the Churches favour: but if any of theſe were deſperately ſick, Holy Church took care, that upon their deſire they ſhould have

the Churches peace by Abſolution, 4. *Carth.* c. 76. and 78. and the holy Communion, ſays the ſame Canon, and *Cypr.* Epiſt. 54. leſt they ſhould want that great ſtrengthening and refreſhing of their ſouls in their laſt and greateſt neceſſity. Provided nevertheleſs, that if they ſhould recover, then they ſhould reſume their ſeveral places and degrees of penance they were in before, and go through and perfect their task of penance, which having done, they ſhould receive *Ultimam reconciliationem*, their laſt and higheſt reconciliation; a favour which was denied to ſome that had been admitted to the Sacrament of the Euchariſt, as you may ſee *Con. Vaſ.* 2. c. 2. This laſt Reconciliation was a ſolemn Abſolution from all the Churches cenſures and penances, by the laying on of the hands of the Biſhop, and ſome of his Clergy, ſays *Cypr.* l. 3. Ep. 14. A Declaration to all the Church, that they were received not only to neceſſary *Viatica*, and aſſiſting ſuch as the former Abſolution mentioned, 76. Can. 4. *Carth.* and the holy Sacrament of the Euchariſt

riſt were; which they were permitted to receive in caſe of neceſſity; but alſo to all the honour and ſolemnities, and priviledges of the faithful, quite free from all brands and marks of penitents. They were reſtored *Legitimæ Communioni*, to the Canonical and Legitimate Communion, *Orang.* c. 3. they might offer with the faithful, and their offerings be received by the Church; and they might receive the kiſs of peace, and all other favours of the Church. This that hath been ſaid, may help us to underſtand the true meaning of the ſo much controverted Canon of *Orange*, before mentioned, together with the 78. Can. *Carth.* 4. *Qui recedunt de corpore*, &c. "They, that after penance "received, are ready to depart out of "this life; it hath pleaſed, that they "ſhall be received to the Communion, "without the Reconciliatory Impoſi-"tion of hands: that is, they ſhall be admitted to the Communion without that laſt, outward, ſolemn Abſolution in the Court of the Church, which *Balſamon* rightly calls καταλλαγὴν, the full reconciliation to the Churches ho-

nours and dignities, ἤτοι λύσιν τῆς ἐπιτιμίων, a loosening of the Churches censures; which those penitents in case of extremity could not receive, because, as by the Canons appears, they were, if they recovered, to return to their several tasks of penance again, till they had fulfilled them. It was enough for them to be reconciled to the Altar and Sacrament, by the Absolution *in foro Cœli*, in Heavens Court. The power of which was granted to the Apostles and their Successors, S. *John* 20. *Whose sins ye remit*, &c. Which *Balsamon* calls χάρειν, or the Absolution from sin; and this they were to receive, Can. 76. *Carth.* 4. and after that the holy Eucharist. And this says the Canon of *Orange*, was sufficent for a dying mans Reconciliation according to the definition of the Fathers. And this the Church of *England* provides for all dying men that shall desire it. And infinitely bound to their Mother, for this her care, are all true Sons of the Church. For thrice happy souls are they, who shall have the happiness at their last and greatest extremity,

ty, worthily to receive the Reconciliation and the holy Communion, the Bread of Heaven, the Blood of God, our Hope, our Health, our Light, our Life. *For if we ſhall depart hence guarded with this Sacrifice, we ſhall with much holy boldneſs aſcend to the holy Heavens, defended as it were with golden Arms,* ſays S. *Chryſoſt.*

We have ſeen the Churches care to provide all neceſſaries for ſick perſons ſalvation: 'Twere an happy thing to ſee in the people an anſwerable diligence in the uſe of theſe Ghoſtly Offices, that they would, when they are ſick, ſend for the Prieſt; not verbally only to comfort them, by rehearſing to them comfortable texts of Scripture, whether they belong to them or not, (which is not to heal the ſick, but to tell them that they have no need of the ſpiritual Phyſician, by which means, precious ſouls periſh, for whom Chriſt died:) but to ſearch and examine the ſtate of their ſouls, to ſhew them their ſins, to prepare them by ghoſtly counſel, and exerciſes of penance, for abſolution, and the holy Communion, whereby they

might indeed find comfort, remiſſion of ſins and the holy Ghoſt the Comforter. And this ſhould be done while the ſick perſon hath ſtrength and ability to attend and joyn with him in theſe holy Services. There is an excellent Canon to this purpoſe, *Decretal.* l. 5. tit. 38. c. 13. *By this preſent Decree we ſtrictly charge and command all Phyſicians, that when they ſhall be call'd to ſick perſons, they firſt of all admoniſh and perſwade them to ſend for the Phyſicians of ſouls, that after proviſion hath been made for the ſpiritual health of the ſoul, they may the more hopefully proceed to the uſe of corporal medicine: For when the cauſe is taken away, the effect may follow.* That which chiefly occaſion'd the making of this good Law, was the ſupine careleſneſs of ſome ſick perſons, who never uſed to call for the Phyſician of the ſoul, till the Phyſician of the body had given them over. And if the Phyſician did, as his duty was, timely admoniſh them, to provide for their ſouls health, they took it for a ſentence of death, and deſpair'd of remedy, which haſtned their end, and hindred both the bodily Phyſician from

from working any cure upon their body, and the ghoſtly Phyſician from applying any effectual means to their ſouls health. It is good counſel that *Eccleſ.* gives *c.* 38. 9. where we are adviſed, not firſt to ſend for the Phyſician, and when we deſpair of his help, and are breathing our laſt, then to ſend for the Prieſt, when our weakneſs hath made him uſeleſs. But firſt *to make our peace with God* by ghoſtly offices of the Prieſt, and *then give place to the Phyſician.* Which method our Saviour hath taught us alſo by his method of Cure; who, when any came to him for bodily cures, firſt cured the ſoul of ſin, before he healed the bodily infirmity: teaching us, that ſin is the cauſe of ſickneſs, and that cure firſt to be lookt after. And by thus doing, we may poſſibly ſave the body, without the Phyſician, S. *James* 5. 14. *Is any ſick, let him ſend for the Elders or Prieſts of the Church to pray over him, and the prayer of faith ſhall ſave the ſick.* But if he fails of that bodily cure by theſe means, yet he may be ſure to obtain remiſſion of ſins by their means: *If he hath committed ſins, they ſhall*

ſhall be forgiven him, verſe 15. by the benefit of abſolution, ſo the words import. For ἁμαρτίαι, *ſins*, being a feminine plural, ſeems not to agree with the verb ἀφεθήσεται, it ſhall be forgiven, of the ſingular number, and therefore this word more properly ſeems to be rendred impersonally thus, *If he hath committed ſins, pardon or abſolution ſhall be given him*: and ſo by this means the ſick perſon ſhall be ſure, if not to ſave his body, yet at leaſt to ſave his ſoul.

There was an ancient Canon, which that it might be duly practiſed and obſerved, muſt be the wiſh of all good men. It is *Can. 7. Con. Aurelian. 5. ut qui pro quibuſcunq; culpis in carceribus deputantur, ab Archidiacono ſeu à Præpoſito Eccleſ. diebus ſingulis Dominicis requirantur, ut neceſſitas vinctorum, ſecundum præceptum divinum, miſericorditer ſublevetur*; That all priſoners, for what crime ſoever, ſhall be call'd for and viſited by the Archdeacon or Biſhop of the Church, every Lords day, that the neceſſities, bodily, and ghoſtly, of the priſoners, according to Gods command, may be mercifully relieved. The neglect

neglect of which duty, how dangerous it is, we may read, S. *Matth.* 25. 43. *Go ye curſed, for I was ſick and in priſon, and ye viſited me not.* The Rubrick at the Communion of the ſick, directs the Prieſt to deliver the Communion to the ſick, but does not there ſet down how much of the Communion-Service ſhall be uſed at the delivering of the Communion to the ſick; and therefore ſeems to me, to refer us to former directions in times paſt. Now the direction formerly was this:

If the ſame day (that the ſick is to receive the Communion) there be a celebration of the holy Communion in the Church, then ſhall the Prieſt reſerve (at the open Communion) ſo much of the Sacrament of the body and blood as ſhall ſerve the ſick perſon, and ſo many as ſhall communicate with him. And as ſoon as he may conveniently, after the open Communion ended in the Church, ſhall go and miniſter the ſame firſt to them that are appointed to communicate with the ſick, if there be any; and laſt of all to the ſick. But before the Curate diſtribute the

the holy Communion, the appointed general Confeſſion, (in the Communion-Service) muſt be made in the name of the Communicants, the Curate adding the Abſolution, with the comfortable ſentences of Scripcure, following in the open Communion immediately, and ſo proceeding in the Communion-Service to the end of the Conſecration and Diſtribution: and after the Communion ended, the Collect is to be uſed, which begins; *Almighty and everliving God, we moſt heartily thank thee*, &c.

But if the day wherein the ſick perſon is to receive the Communion, be not appointed for the open Communion in the Church; then upon convenient warning given, the Curate ſhall come and viſit the ſick perſon afore noon. And cutting off the form of the viſitation at the Pſalm, *In thee O Lord*, ſhall go ſtraight to the Communion, *Rubr.* 3. *Com. of ſick*; that is, after he hath ſaid the Collect, Epiſt. and Goſp. there directed, he ſhall go to the Communion-Service. K. *Edw.* 6th. 1.

BURIAL.

BURIAL.

THe Prieſt **meeting the Corps at the Church ſtile, ſhall go before it to the grave,** ſaying, or ſinging, *I am the reſurrection and the life.* This, in triumph over death, *O death where is thy ſting? O grave where is thy victory?* Thou mayeſt a while hold the corps, but he that is the reſurrection and the life, will make the dead man live again. Therefore *thanks be to God, who gives this victory through Jeſus Chriſt our Lord.* Much after this ſort did the Ancients, *Hieron.* Ep. 30. ad Ocean. de Fabiola. *Chryſ.* Hom. 4. in Hebr. *Quid ſibi volunt iſtæ lampades tam ſplendidæ? nonne ſicut athletas mortuos comitamur? quid etiam hymni? nonne ut Deum glorificemus, quòd jam coronavit diſcedentem, quòd à laboribus liberavit, quòd liberatum à timore apud ſe habeat?* ["What mean the bright burning "torches? do we not follow the dead like "champions? what mean the hymns? do we "not thereby glorifie God, for that he hath "crowned our departed brother, that he "hath freed him from labors, that he hath

"him

" *him with himself, freed from fear? All*
" *these are expressions of joy, whereby we*
" *do in a holy valour laugh at death,* saith
Chrys. there.] And this is Christian-like,
" whereas if we be sad and dejected as
" men without hope, *mortem Christi,*
" *quâ mors superata est, Calumniamur;*
" [*we disgrace the death of Christ, that*
" *hath conquered death:*] and Heathens
and Atheists will deride us, saying, how
can these contemn death, that cannot
patiently behold a dead friend? talk
what you will of the Resurrection,
when you are out of passion, it is no
greater matter, nor perswades much; but
shew me a man in passion of grief for
the loss of his friend, playing the Phi-
losopher, and triumphantly singing to
God for his happy deliverance, and
I will believe the Resurrection. Of so
good use are such triumphant hymns at
this time: and of this sort are the three
first.

When they come to the Grave, while
the corps is made ready to be laid into
the grave, **the Priest shall say or sing,**
Man that is born of a Woman, &c.]
closing with a most devout prayer for
grace

grace and assistence **in our last hour**; a prayer very suitable to such a time, and such a spectacle before us.

Then they commit the body to the earth, (not as a lost and perished carkass, but as having in it a seed of eternity) **in sure and certain hope of the resurrection to eternal life.** This is to bury it Christianly; the hope of the resurrection, being the proper hope of Christians. Such was the Christians burial of old, that it was accounted both an evident argument and presage of the resurrection; and an honour done to that body, which the holy Ghost had once made his Temple for the Offices of piety. *Aug.* de *Civit.* l. 1. c. 13.

After follows another Triumphant Hymn. Then a Lesson out of S. *PAUL* to the same purpose; Then a Thanksgiving for that our brothers safe delivery out of misery; lastly, a Prayer for his and our consummation in Glory, and joyful Absolution at the last day. By all which prayers, praises, and holy lessons, and decent solemnities, we do glorifie God, honour the dead, and comfort the living.

Take

Take away these prayers, praises and holy lessons, which were ordained to shew at Burials, the peculiar hope of the Church of the Resurrection of the dead, and in the manner of the dumb funerals, what one thing is there, whereby the world may perceive that we are Christians? *HOOKER l.* 5. *Eccl. pol.* §. 75. There being in those dumb shews nothing but what heathens and pagans do, How can any *unlearned or unbeliever* be convinced by them, that either we who are present at them do, or that he ought to believe any part of Christian Religion? but when the unlearned or unbeliever hears us sing triumphant songs to God for our victory over death, when he hears holy Lessons and discourses of the Resurrection, when he hears us pray for a happy and joyful Resurrection to Glory: by all these he must be convinc'd, that we do believe the Resurrection, which is a principal Article of Christian faith, and the same may be the means to convince him also, and make him believe the same, *and so fall down and worship God.* And this is according to S. *Pauls* rule,

rule, 1 *Cor.* 14. 23, 24, 25. who thence concludes, that all our publick religious ſervices ought to be done, that the *unlearned or unbeliever may be convinced, and brought to worſhip God.*

For the due performance of theſe holy publick ſervices, a Prieſt, ordained for men in things pertaining to God, *Heb.* 5. 1. is required by the Church, as it ought to be, and as it was of old. S. *Chryſ.* Hom. 4. in *Hebr. Ambr.* Ser. 90.

It was an ancient cuſtom, after Burial to go to the holy *COMMUNION*, unleſs the office were performed after noon. For then, if men were not faſting, it was done only with Prayers. *Conc. Carth.* 3. 29. *Can.*

Funeral Doles were an ancient cuſtom, *Chryſ.* Hom. 32. in *Mat.*

Thanksgiving of Women after Childbirth, commonly call'd the CHURCHING OF WOMEN.

THe Woman when ſhe comes to give her thanks, ſhall kneel near to the place where the holy Table ſtands;

ſtands; but in the Church of *Rome*, ſhe was to kneel at the Church door.

The Woman may come to give her thanks, whenſoever ſhe ſhall be able, *Decretal.* l. 3. Tit. 4. But if ſhe be likely to live, ſhe is required by the Civil Law, according to the Tradition of the Church, to forbear the coming to partake of the holy Myſtery forty days after the Birth. Not for any unholineſs in the Woman, or incapacity of receiving the holy Myſteries at that time; (for if there be fear of death, ſhe may receive them, as ſoon as ſhe pleaſe after the birth;) but for ſome ſecret reaſons in the Law, which are ſet down, *Conſtit. Leon.* 17.

The Woman that is to be Churched, is to have a Veil, and good reaſon; For if as S. *Paul* 1 *Cor.* 11. ſays, *Every woman, when ſhe prays in publick, ought to have a veil* or covering *on her head*, in token of her modeſty and ſubjection: then much more, when ſhe is to ſit in a more eminent place of the Church, near to the holy Table, apart from the reſt of her Sex, in the publick view, ought ſhe to have ſuch a Veil or

or covering. Nor can it be deemed unreasonable for her at that time to have a Veil or habit distinct from others; that so it may be known, for whom thanks is then particularly given.

The Preface following. **Forasmuch, &c.** is left arbitrary to the Priest, but the prayers are all prescribed.

Then shall the Priest say the 121. Psal. **I have lifted up mine eyes unto the Hills, &c.** The Church appointing this Psalm at this time, does not intend to perswade us by this, that this Psalm was penn'd for such a particular occasion as this; or that the promises of Gods protection and assistence there expressed, were directly and primarily made to persons in that danger of child-birth: but because the Psalm at the very beginning tells us all, that our help comes from God, it is thought seasonable at this time to be used, to mind the woman from whom she hath received that mercy of deliverance, and to whom she is to return the honour due for such a mercy, even to him from whom comes all our help, the Lord that made heaven and earth. And this were enough to

justifie

juſtifie the Churches choice of this Pſalm at this time; in that, part of it is ſo fit for this buſineſs in hand, though it were not penn'd upon this very occaſion (for ſo we find *Hezekiah* commended, for appointing of the Pſalms of *David* and *Aſaph*, to ſet forth the praiſes of God in the publick ſervices, 2 *Chron.* 29. 30. although neither had *Hezekias* and the Church then, the very ſame occaſions to uſe them, which *David* and *Aſaph* had; nor did every particle of thoſe ſongs, ſo directly and properly belong to *Hezekiah* and the Church then, as they did to *David* and *Aſaph.*) But not only the beginning of this Pſalm, but even the whole body of it is fit and ſuitable to this ſervice, and thoſe promiſes of divine aſſiſtence therein expreſt, though they were primarily and in their firſt intention made to the Church of the Jews: yet in their proportion they do belong to the perſon coming to give thanks, and to every one that ſhall lift up their eyes to the Hills, and truſt in God. For not Iſrael at large, but Iſrael lifting up her eyes to

to God, and truſting in God, is the formal and true object of this promiſe; which therefore belongs to every ſuch perſon as ſhall be ſo qualified, ſo depending upon God. This rule S. *Paul* hath taught us, *Heb.* 13. 5. applying there the promiſe made particularly to *Joſhua* Chap. 1. 5. to every one of us that ſhall contentedly depend upon God, as *Joſhua* was commanded to do in expectance of that promiſe. *Let your converſation be without covetouſneſs; and be content with ſuch things as ye have; For he hath ſaid, I will not leave thee nor forſake thee. So that we may boldly ſay, The Lord is my helper.*

One verſe of this Pſalm may perhaps at the firſt ſight ſeem not ſo well expreſſed, namely this, **the Sun ſhall not burn thee by day, nor the Moon by night**, for the Moon does not burn but cool. But it is eaſily cleared, by taking notice that *to burn* is not always taken in the ſtrict and proper ſenſe, but uſually in a larger; whereby it is the ſame with, to *grieve or hurt*; as ordinary skill in language will enform us; ſo the meaning is, *The Sun ſhall not hurt thee by*

by day, nor the Moon by night, whose shine is held to be very hurtful.

After the *Psalm* follow the *Kyries* or *short Litany*, and the *Lords Prayer*, so admirably good and useful, that there is scarce any publick service dispatcht without them: after these follow *some Verses and Responds*, of which and the reason of their use together with the antiquity of it, hath been said already, and need not be here repeated. But there is one thing observable in these Responds or Answers which was not spoken of hitherto, nor was so observable in some of the former Verses and Responds as in these here; and that is this, that some of these Answers are not of themselves entire sentences or petitions, as the others were, but are parts or ends of the foregoing verses, the verse and Answer together making up one entire petition. For example,

O Lord save this Woman thy Servant;
R. *Which putteth her trust in thee.*
And,
Be thou to her a strong Tower,
R. *From the face of her Enemy.*

This

This I obſerve, becauſe it ſeems to be the remain of a very ancient cuſtom. For *Euſ.* in Hiſt. l. 2. c. 17. tells us, that the Primitive Chriſtians in the ſinging of their hymns, had this uſe; that one began and ſung in rhythm; the reſt hearing with ſilence, only the laſt part, or ἀκροτελεύτια, the ends of the Pſalm or Hymn, all the reſt joyned and ſung together with him. Agreeable to this, ſays *Clem. Conſt.* l. 2. c. 57. was the uſage in his time and before. After the readings of the Old Teſtament, ſays he, Let another ſing the Pſalms of *David*, and let the people anſwer τὰ ἀκροστίχια, the extremes or ends of the Verſes. What the reaſon of this ancient cuſtom was, I will not peremptorily determine; whether it were only for variety, which much pleaſes and delights, and is a great help againſt wearineſs; which thoſe Primitive Chriſtians, (who continued in ſacred exerciſes from morning to night) had need of. For which cauſe ſays *Euſeb.* in the place above cited, they uſed all decent and grave variety of rhythms and Meeters in their Hymns and Pſalms.

Or whether it were to avoid the inconvenience of indecorum and confusion, which the people (usually not very observant of decency) were guilty of in their joynt singing: and yet to reserve them apart in these Offices; that it was so appointed, that they should only sing the extremes or ends of the Verses. Or what else was the cause, I leave it to others to judge.

The prayer following is clearly fitted to the occasion.

The **woman that comes to give her thanks, must offer,** *Rubr.* after the Thanksgiving. Although Offerings be always acceptable to God, yet some times there are, in which the Church hath held them more necessary, as hath been shown formerly about offerings. First, when the Church is in want. Secondly, at the holy Communion. Thirdly, when we come to give thanks for some more then ordinary blessing received; Then not only in word, but in Deed also to thank God, by bringing a present to God, *Psalm* 76. 10, 11. That this is more then an ordinary blessing, a deliverance that deserves even

even perpetual thanks, *David* tells us, *Psal.* 71. 5. *Thou art he that took me out of my mothers womb, my praise shall be always of thee.* This Service is to be done betwixt the first and second Service, as I have learnt by some Bishops enquiries at their Visitation, the Reason perhaps is, because by this means it is no interruption of either of these Offices.

COMMINATION.

THis Office the Church confesses not to be ancient, but appointed instead of an ancient godly discipline of putting notorious sinners to open penance, which being lost with us, holy Church wishes might be restored again.

Though it be not ancient, yet is it a very useful penitential service, either in publick or private, consisting of holy sentences taken out of Gods word, fit for the work of repentance, Gods holy Commandments, the glass wherein we see our sins; Holy penitential prayers taken for the most part out of holy

Scripture: ſo that, he which prays this form, is ſure *to pray by the Spirit*, both for words and matter.

Nothing in it ſeems to need expoſition, but the AMEN, which is to be ſaid after the Curſes, which being commonly uſed after prayers, may perhaps here be accounted by ſome, a wiſh or prayer; and ſo the people be thought to curſe themſelves.

For the ſatisfying of which ſcrupuloſity, it is enough to ſay, that God himſelf commanded theſe Amens to be ſaid after theſe Curſes. *Deut* 27. and therefore good there may be in ſaying of them, but harm there can be none, if men when they ſay them underſtand them. Now that we may underſtand them when we uſe them, let us conſider, that Amen is not always a wiſh or prayer. For, it ſignifies no more but verily or truly, or an aſſent to the truth of that to which it is added. If that to which it is added, be a prayer, then this muſt needs be a joyning in the prayer, and is as much as ſo be it; but if that to which it be added be a Creed, or any affirmative propoſition, ſuch as theſe

theſe curſes are, then the Amen is only an affirmation, as that is, to which it is annexed. In this place therefore it is not a wiſhing that the Curſes may fall upon our heads, but only an affirming with our own mouths *that the curſe of God is indeed due* to ſuch ſins, as the Church here propounds it. The uſe of it is to make us flee ſuch vices for the future, and earneſtly repent of them, if we be guilty: ſince, as we acknowledge, the curſe and vengeance of God doth deſervedly follow ſuch ſins and ſinners.

"*Having gone through the ſeveral* "*Offices in the Book of Com. Prayer*, We "*will now ſpeak of the Rubricks and* "*other matters thereunto belonging.*

Of the Dedication of CHURCHES and CHAPPELS to Gods Service.

THe publick Service and Worſhip is to be offered up in the Church. *Laſt Rubr.* of *the Preface.*

And the Curate that miniſtreth in every Pariſh Church or Chappel ſhall ſay the ſame in *the Pariſh Church or Chappel.*

pel. And where may it be ſo fitly done as in the Church? which is the houſe of Prayer, S. *Matth.* 21. 13. *My houſe ſhall be called the houſe of prayer.* Almighty God always had both Perſons and Places ſet apart for his publick Service and worſhip, ὄργανον ἱερουργίας ὁ ναὸς τε καὶ ὁ ἱερεύς. A Temple and a Prieſt are neceſſary inſtruments of publick and holy worſhip. The Prieſt, to offer it up, and the Church with an Altar to offer it upon. *Symeon Theſſal. The Light of Nature* taught *Heathens* thus much; and they obeyed that Light of Nature, and dedicated and ſet apart to the worſhip of their Gods, Prieſts, and Temples. The *Patriarchs*, by the ſame Light of Nature, and the guidance of Gods holy Spirit, when they could not ſet apart houſes, being themſelves in a ſtitting condition, dedicated Altars for Gods ſervice, *Geneſis* 22. 9. 28. 22. &c. *Under the Law*, God call'd for a Tabernacle, *Exodus* 25. within which was to be an Altar, upon which was to be offered the dayly Sacrifice, Morning and Evening, *Exod.* 29. 38. *David* by the ſame Light of Nature, and

and the guidance of the holy Spirit, without any expreſs direction from God, (as appears 2 *Sam.* 7. 7. and alſo by this, that God did not ſuffer him to build it) intended and deſigned *an Houſe* for Gods ſervice and worſhip; which, (though for ſome reaſons, *viz.* becauſe he had ſhed much blood, being a man of war) God did not ſuffer him to build, yet he accepted it highly from him, and for this very intention promiſed to bleſs him and his, for many generations, 2 *Sam.* 7. *But Solomon* built him an houſe, which God accepted, and our *Saviour owns under the Goſpel*, for *His houſe of prayer*, whither the Apoſtles go up to pray, *Acts* 3. 1.

Afterwards the *Chriſtians* ſet apart and conſecrated with great ſolemnity of religious Rites and holy Prayers, Churches and Oratories for the ſame ſolemn ſervice and worſhip. Nor can it with reaſon be thought needleſs or ſuperſtitious to uſe ſolemn religious Rites and Prayers, at the Conſecration and ſetting of thoſe Houſes apart to religious uſes and ſervices. For as S. *Paul*

argues in another caſe, *Doth not even nature teach you,* that it is unſeemly for any man to go about the building of an houſe to the God of Heaven with no other appearance, then if his end were to rear up a Kitchin or a Parlor for his own uſe? Did not this light of Nature teach the *Patriarchs* in the ſtate of Nature, when they erected Altars for Gods ſervice, to conſecrate and ſet them apart with religious ſolemnities? *Gen.* 28. 18, &c. And did not *Moſes,* by the direction of the God of Nature, conſecrate the Tabernacle and Altar, with the like ſolemnities? *Exod.* 40. And *Solomon* afterward conſecrated the Temple, with religious Prayers and Rites, 1 *Kings* 8. without any particular direction from God, that we find, only by the Light of Nature and right reaſon, which teacheth, that it is fit, that the Houſe which is dedicated and given up to God, ſhould be ſolemnly ſurrendred into his poſſeſſion, and by religious Rites guarded and defended from Sacrilegious uſurpation.

Again, nature teaches us by theſe ſolem-

ſolemnites, that the Houſe ſo conſecrated, is to be no more uſed to Common and prophane employments, but ſet apart to holy and religious ſervices, ſuch as thoſe are, with which it is conſecrated. Theſe things, thoſe pious Chriſtians in Primitive times did not account ſuperfluous. They knew how eaſily that which was meant ſhould be holy and ſacred, might be drawn from the uſe whereunto it was firſt provided. They knew how bold men are to take even from God himſelf; how hardly thoſe Houſes would be kept from impious profanation: they knew, and right wiſely therefore, endeavoured by ſuch ſolemnities to leave in the minds of men that impreſſion, which might ſomewhat reſtrain their boldneſs, and nouriſh a reverend affection towards the Houſe of God. Thus therefore they built and ſet apart to Gods holy ſervice and worſhip by religious ſolemnity, Churches and Oratories, which they called *Dominica's, the Lords houſes*, and *Baſilica's, Royal and Kingly houſes*; becauſe Sacrifices and holy worſhip were offered up there

to the great King of all the world. And when perſecutors at any time deſtroyed thoſe holy places, as ſoon as the ſtorm was over, thoſe bleſſed ſouls, the firſt thing they did, re-built, and re-beautified them, *Euſeb.* 1. 10. c. 2. that they might worſhip God, according to the Pſalmiſts rule, *in the beauty of holineſs.*

Thus to offer up Gods publick ſervice and worſhip in ſeparate and dedicated places, which we call Churches, is moſt fit; both for the honour of God, and our own profit. It is for the honour of God to have a Houſe of his own, for his ſervice alone, where fleſh and blood hath no right or intereſt, where no common or prophane thing may be done, S. *Matth.* 21. 22. therefore called *the habitation of his honour*, Pſalm 26. 8.

Again, it is for our profit many ways; for Firſt, it begets and nouriſhes in us, dull fleſh, a reverence and awe to God and his ſervice, to offer it up thus in places ſet apart to that purpoſe, and ſo helps devotion. Beſides, our prayers and publick ſervices are moſt

moſt readily accepted, in ſuch holy ſeparate places, 2 *Chron.* 7. 15. *Now mine eyes ſhall be open, and mine ears attent unto the prayer in this place.* This promiſe of acceptance of our prayers was there, indeed, made directly to the Houſe which *Solomon* built, but belongs to any place ſo Dedicated and Conſecrated unto God for his holy ſervice and worſhip: For that is the reaſon that God gives of his gracious readineſs to hear the prayer of that holy place; *For now have I choſen and ſanctified this houſe, that my name may be there.* Now that it is dedicated and ſolemnly ſet apart by religious rites and prayers to my ſervice, *Now have I choſen* or accepted *it for mine*, to be call'd by my name, S. *Matth.* 21. 13. to be for *a houſe of prayer*, and therefore *mine eyes and mine heart ſhall be there.* Then, by the Rules of Logick, *à quatenus ad omne valet conſequentia*; if becauſe he hath ſo ſanctified this place and accepted it for his, therefore his eyes and ears ſhall be open to the prayer of that place, by the like reaſon; whatſoever place ſhall be dedicated to him

him and accepted by him, ſhall have his eyes open, and his ear attentive to the prayer of it. And God Almighty promiſes as much, *Exod.* 20. 24. *In all places, where I record my name, I will come unto thee, and I will bleſs thee.* In all places dedicated to me and my ſervice, and ſo made mine, *called by my name* (as *Jacob* calls his dedicated ſtone, *Gods houſe*, Gen. 28. 22.) *I will come and bleſs thee.* And ſuch are all Conſecrated Churches and Chappels. And therefore holy Church wiſely orders that the prayers and publick ſervices of God ſhall be offered up there, in *the accuſtomed place of the Church, Chappel, or Chancel.*

Of Chancels, Altars, Faſhion of Churches.

And the Chancels ſhall remain as they have done in times paſt.

That we may the better underſtand the intent of this *Rubrick*, it will not be amiſs to examine, how *CHANCELS* were in time paſt both for the faſhion

faſhion and neceſſary furniture; for as they were then, ſo they are to continue ſtill in the ſame faſhion, and with the ſame neceſſary Appendices, Utenſils, and Furniture. All this may be, and for ought appears to me, muſt be meant in theſe words, *The Chancels ſhall remain as they have done in times paſt.*

In times paſt, the fabrick of the Church, as to the Nave or Body, was built ſomewhat in the form and faſhion of a Ship, which very figure might mind us thus much; that we were in this world as in a Sea, toſſed and hurried with the troubleſome waves and boiſterous winds of divers temptations, which we could not be carried ſafely through, to our haven of reſt and happineſs, but only in the ſhip of the Church.

The Church of old was parted into two principal parts; *Navis, the NAVE* or body of the Church; and *Sacrarium, the CHANCEL.* The firſt, *the Nave*, was common to all the people that were accounted worthy to joyn in the Churches Service: *the Chancel* was proper

proper and peculiar to the Priests and Sacred persons. The *Nave* represents the visible world, and the *Chancel* typifies heaven, or, as *Symeon Thessal.* applies it;

The whole Church is a type of heaven, *Gen.* 28. 17. the house of God is heaven upon earth, the Nave represents the visible or lowest heaven or Paradise; the lights shining aloft, represent the bright Stars; the circling roof, the Firmament; the Priests within the Quire beginning the divine Hymns, represent the first order of Angels that stand before God; the Deacons with the readers and Singers orderly succeeding, the middle order or quire of heaven; the whole company of true believers joyning with the Priests and Deacons in heart and affection, saying *Amen* to the divine Hymns and Prayers, and so inviting and alluring the mercy of God, resemble the lowest rank of Angels, with whom no prophane heretick, or unclean notorious sinner is suffered to assemble; for, *what fellowship hath light with darkness?* thus the whole Church

Church typifies heaven, but the *Chancel*, parted and ſeparated from the *Nave* or body of the Church, ſo as, that it cannot be ſeen into by thoſe that are there, typifies the inviſible heaven, or things above the heaven, not to be ſeen by the eye of fleſh.

The *Nave* or body reſembles the loweſt viſible heaven or Paradiſe: and as man for ſin was caſt out of *Edens* Paradiſe into the earth, accurſed to briars and thorns, there to eat his bread in ſorrow, and not ſuffered by the flaming ſword to enter again, *Gen.* 3. till, after much affliction and ſorrow in this troubleſome world, he ſhall be reconciled to God by repentance, and ſo, his peace being made, be received, as the thief upon the Croſs was, to our Lord Chriſt in Paradiſe; ſo in like manner notorious ſinners were by the ſentence of excommunication caſt out of that Paradiſe the body of the Church, abroad into the Church porch, which repreſents the earth, not to be received in again to the ſociety of the faithful, till after a wearieſome attendance there in a place, call'd of old *Narthex* or *Ferula*

Ferula (becauſe thoſe that ſtood there, were under the Churches *Ferula* or cenſure) begging the prayers, entreating the tears, hanging upon the knees of all that entred into the Church, by much ſpiritual affliction and caſtigation they had made their peace and were reconciled.

In the *Nave*, we ſhall mention but two things as obſervable here; Firſt, *the Doors*, call'd ὡραῖαι, *the beautiful* Doors or *Gate*, *Acts* 3. 2. becauſe thoſe that had entred them, might ſee the whole beauty of the Church; and *the Pulpit* Ἄμβων, which ſtood in the midſt or ſide of the Nave, *Sym. Theſſ.* This ſignifies the ſtone roll'd away from the Sepulchre; and becauſe the Angel ſitting upon it, preacht the Goſpel of the Reſurrection of Chriſt to the women, S. *Matth.* 28. 6. The Prieſts and Deacons, imitating the Angels pattern, from this Pulpit, publiſh and proclaim the glad tidings of the Goſpel.

The Chancel was divided from the Body of the Church, *Cancellis*, whence it is called the *Chancel*. This was, as was ſaid, peculiar to the Prieſts and ſacred

cred perſons. In it were, at leaſt in ſome principal Churches, theſe diviſions; *Chorus Cantorum*, the Quire; where was an high Seat for the Biſhop, and other Stalls or Seats for the reſt of the Quire: yet perhaps this *Chorus*, as alſo the next, called *Soleas*, might be more properly reckoned a part of the Nave; and the Chancel properly that which of old was called ἅγιον βῆμα, the Sanctuary, which was ſeparated from the reſt of the Church with rails, and whither indeed none but ſacred perſons entred: whereas the Laity entred into the other, as will appear after; but account it to which you pleaſe, ſuch a place there was, and immediately beyond it, divided from the Quire with boards on the one ſide, and from the *Sanctuary* by the rails of the Altar on the other ſide, was a place called *Soleas*, from the Latine *Solium* or *Throne*, becauſe this was Chriſts lower Throne; his higher or upper Throne was the Alar, where the precious body and blood of Chriſt was conſecrated and offered: And this was his lower Throne, where the Biſhop

or

or Priest in Christ his stead, stood and distributed the holy Sacrament to the people. Beyond this is ἅγιον βῆμα, the *Sanctuary*, rail'd in of old, as you may see plainly, *Syn. Calc. Actis* 1. that it might not be prest upon by the multitude, *Euseb.* Hist. l. 10. c. 4. At the upper end of this Sanctuary or Chancel is a large Arch or *Absis*; within that a Seat called σωθρονος, a Seat or Seats built for the Bishop and his assistent Priests in the Celebration; the middle of which is the highest, where the chief Bishop sate, which S. *Chrys.* in his Liturgy calls τὸν ἄνω καθεδραν. Of this Seat is the 56. *Can. of Laodic.* to be understood. *The Priests ought not to go into the Church and sit in Tribunalibus, before the Bishop be entred, unless he be sick, and cannot come.* The Bishop sitting in this Seat by the Altar (having his assistent Priests sitting with him,) resembles Christ, (with his Apostles by him) instituting the holy Sacrament, and blessing the prayers offered up at the Altar by the Priest; Right under this Seat stood *the Altar or holy Table*, the Propitiatory, Christs Monument, and

and the Tabernacle of his glory. The Shop of the great Sacrifice, *Sym. Theſſal.*

Now that no man take offence at the word *Altar*, Let him know that anciently both theſe names *Altar* or *holy Table* were uſed for the ſame things, though moſt frequently, the Fathers and Councils uſe the word *Altar*. And both are fit names for that holy thing: For the holy *Euchariſt*, being conſidered as a *Sacrifice*, in the repreſentation of the breaking of the Bread, and pouring forth the Cup, doing that to the holy Symbols, which was done to Chriſts Body and Blood, and ſo ſhewing forth and commemorating the Lords death, and offering upon it the ſame Sacrifice that was offered upon the Croſs, or rather the commemoration of that Sacrifice, S. *Chryſ.* in *Heb.* 10. 9. may fitly be call'd an *Altar*, which again is as fitly call'd an *holy Table*, the *Euchariſt* being conſidered as a *Sacrament*, which is nothing elſe but a diſtribution and application of the Sacrifice to the ſeveral receivers.

To put all out of doubt, it is queſtionleſs lawful and ſafe to ſpeak the language

guage of the New Teſtament, and to give this holy thing the name, which is given it there; now there it is called an Altar, *Heb.* 13. 10. *We have an Altar:* S. *Paul* in the verſe before had perſwaded that they ſhould not be carried away, with ſtrange doctrines of Jewiſh and carnal obſervances, which are grown unprofitable to thoſe that walk in them. *For we have an Altar* now, whereof they that ſerve at the Tabernacle, the Jewiſh Prieſts, have no right to eat, unleſs they will receive the faith of Chriſt; our Altar is better then theirs, and theirs was but a ſhadow of ours; the Sacrifices of their Altar, but types of our; theirs are vaniſhed and ours only continue. And for this reaſon, do you leave ſtrange doctrines of legal obſervances, and Jewiſh Altars, and continue in the grace of the Goſpel, whoſe altar is to continue; *for we have an Altar.* Again, S. *Matth.* 5. 23. *When thou bringeſt thy gift to the Altar.* That precept & direction for Offerings is Evangelical, as is proved at large, p. 258. [*in the Office for the Communion,*] and if the duty there mentioned be-

Evan-

Evangelical: Then Altars are to be under the Goſpel; for thoſe gifts are to be offered upon the Altar, ſo that I hope, we may go on and call it *Altar* without offence.

To return then to the appendices of the Chancel: On each ſide or Wing of the Altar, in the Tranſverſe Line, which makes the figure of the Croſs, ſtand Two Side-Tables. The one *Menſa propoſitionis*, τράπεζα προθέσεως, a by-ſtanding Table, appointed for the Peoples offerings, which the Biſhop or Prieſt there ſtanding received from the people, offered upon that Table in their name, and bleſſed; and though the oblations there offered were not yet Conſecrated, yet were they there fitted and prepared for Conſecration, and were types of the body and blood of Chriſt, ſays *Sym. Theſſ.* The other was σκευοφυλάκιον *Sacriſta Menſa*, *The Veſtry* where the holy books and Veſtments were laid up and kept by the Deacons, who alſo ſat there at the time of the Communion-Service, at leaſt, as many of them as were neceſſary to aſſiſt the Biſhop or Prieſt in his miniſtration.

Thence

Thence was the ſame place call'd alſo *Diaconicum*. Theſe ſeveral places, and this furniture ſome principal and Cathedral Chancels had; which I have named, not that I think this Rubrick does require them all in every Chancel, but becauſe I conceive the knowledge of them may ſerve to help us in the underſtanding of ſome ancient Canons, and Eccleſiaſtical Story. But though all Chancels of old had not all theſe, yet every Chancel had even in Rural Churches an *Altar* for the Conſecrating of the holy Euchariſt, which they always had in high eſtimation. The *Ancients*, ſays S. *Chryſoſt. would have ſtoned any one, that ſhould have overthrown or pull'd down an Altar*, Hom. 53. ad pop. Antioch. S. *Gregory Nazianz.* commends his Mother, for that *ſhe never was known to turn her back upon the Altar*. Orat. 28. in Fun. Patr. And *Optat.* l. 6. accuſes the peeviſh Donatiſts of the higheſt kind of Sacriledge, becauſe *They broke and removed the Altars of God, where the peoples prayers were offered, Almighty God was invocated, the holy Ghoſt was petitioned to de-*

deſcend; where many received the pledge of eternal life, the defence of faith, the hope of the Reſurrection. What is the Altar, but the ſeat of the Body and Blood of Chriſt? and yet your fury, hath either ſhaven, or broken, or removed theſe: every of theſe is crime enough, while you lay ſacrilegious hands upon a thing ſo holy. If your ſpite were at us, that there were wont to worſhip God, yet wherein had God offended you, who was wont to be there call'd upon? What had Chriſt offended you, whoſe Body and Blood, at certain times and moments dwelt there? In this you have imitated the Jews, they laid hands upon Chriſt on the Croſs, you have wounded him in his Altars. By this doing, you are entred into the liſt of the Sacrilegious. You have made your ſelves of the number of them that Elias *complains of,* 1 Kings 19. *Lord, they have broken down thine Altars. It ſhould have ſufficed your madneſs that you had worried Chriſts members, that you had broken his people, ſo long united, into ſo many Sects and Factions, at leaſt you ſhould have ſpared his Altars.* So he, and much more to the ſame purpoſe.

Many

Many more teſtimonies to the ſame purpoſe might be brought; but this may ſhew ſufficiently the reſpect they had to the Altars: Firſt, the Epithets they gave it, calling it the Divine, the Dreadful Altar: Secondly, their bowing and adoring that way, turning their faces that way in their publick prayers, as towards the chiefeſt and higheſt place of the Church: Laſtly, placing it aloft in all their Churches at the upper end, the Eaſt. For ſo both *Socrates* and *Niceph.* l. 12. c. 34. tell us, the Altar was placed *Ad Orientem*, at the Eaſt, in all Chriſtian Churches, except in *Antiochia Syriæ*, in *Antioch.* And ſo they ſtood at the Eaſt in the Church of *England*, till Q. *Elizabeths* time, when ſome of them were taken down indeed, upon what grounds I diſpute not; but whereſoever the Altars were taken down, the holy Tables, which is all one, were ſet up in the place where the Altars ſtood, by the Queens Injunctions, and ſo they continued in moſt Cathedral Churches; and ſo ought to have continued in all; for that was injoyned by Queen *Elizabeths* Injun-

Injunctions, forbidden by no after-Law, that I know, but rather confirm'd by this Rubr. **For the Chancels are to remain as in times past.**

The Divine ſervice may be ſaid privately.

WE have ſeen the reaſon of the Churches command, that the holy Service ſhould be offered up in the Church or Chappel, *&c.* But what if a Church cannot be had to ſay our Office in? ſhall the Sacrifice of Reſt, the holy Service be omitted? By no means. If a Church may not be had, **The Prieſt ſhall ſay it Privately,** ſays the ſame, Rubr. 2. And good reaſon; for Gods worſhip muſt not be neglected or omitted for want of a circumſtance. It is true, the Church is the moſt convenient place for it, and adds much to the beauty of holineſs. And he that ſhould neglect that decency, and deſpiſing the Church ſhould offer up the publick worſhip in private, ſhould ſin againſt that Law of God that ſays, *Curſed is he, that having a*

better Lamb in his flock, offers up to God a worse: For God Almighty must be serv'd with the best we have, otherwise we despise him. He that can have a Church, and will offer up the holy Service in a worse place, let him fear that curse: but if a Church cannot be had, let him not fear or omit to offer up the holy Service in a convenient place in private, having a desire to the Church, looking towards the Temple in prayer, 2 *Chron.* 6. 28. for it will be accepted, according to that equitable rule of S. *Paul*, 2 *Cor.* 8. 12. *If there be a willing mind, God accepts according to that a man hath, and not according to that he hath not.*

Agreeable to this command of holy Church, we find it directed in *Clem. Constit.* l. 8. c. 34. "If, O Bishop, or "Priest, you cannot go to the Church "because of Infidels or persecutors, ga-"ther a congregation in a private house; "but if you cannot be suffered to meet "together, no not in a private house, "*psallat sibi unusquisque*; Let every "man say *the Office in private* by him-"self. Let every Lay-man say this Morn. and

and Even. Office, his Psalter, leaving out that which is peculiar to the Priest, Absolution, and solemn benediction; and let him know that when he prays thus alone, he prays with company, because he prays in the Churches communion, the Common prayer & vote of the Church. But let not the Priest of all others, fail to offer this service of the Congregation. This publick worship, this favour of rest, though by himself in private looking towards the Temple, *Lifting up his hands toward the mercy seat of the holy Temple*, Psal. 84. that is, having in his *soul a desire and longing to enter into the Courts of the Lord*, praying with *David*, that he may *go unto the Altar of God, the God of our joy and gladness*, to offer up his service there, and it will be acceptable.

Of the Ornaments to be used in Divine Service.

The Minister in time of his ministration shall use such Ornaments as were in use in the 2. of Edw. 6. *Rub.* 2. *viz.* A Surplice in the ordinary Ministration, and a Cope in time of Ministration of the holy Communion, in

Cathedral and Collegiate Churches, Qu. *Eliz. Artic.* ſet forth the ſeventh year of her reign. This appointment of decent ſacred veſtments for the Prieſt in his holy miniſtration is according to Gods own direction to *Moſes*, Exod. 28. 2. *Thou ſhalt make holy raiments for Aaron and his Sons, that are to miniſter unto me, that they may be for Glory and Beauty.* And good reaſon: For if diſtinct habits be eſteem'd a Beauty to ſolemn actions of Royalty and Juſtice, ſo that Princes and Judges appear not without their Robes, when they appear in publick to do thoſe ſolemn acts; ſhall they not be eſteemed a Beauty likewiſe to ſolemn religious ſervices? Or ſhall it be thought neceſſary to preſerve reſpect and awe to Royalty and Juſtice? and ſhall it not be compted as neceſſary to preſerve an awful reſpect to Gods holy ſervice and worſhip? And if ſuch reſpect to Gods ſervice be indeed neceſſary, then cannot ſacred diſtinct veſtments, nor ſacred ſeparate places be thought unneceſſary: For by theſe and ſuch like decencies, our awe to Religion is preſerved: and

expe-

experience teaches, that where they are thrown off, Religion is soon lost.

" *White Garments in holy services, were* " *anciently used*, S. *Chrys.* Hom. 60. ad " pop. Antioch. *and they suit fitly with* " *that lightsome affection of joy wherein* " *God delights, when his Saints praise* " *him*, Psal. 149. 2. *and lively resemble* " *the glory of the Saints in heaven, toge-* " *ther with the beauty, wherein Angels* " *have appeared to men*, Revel. 15. 6. " S. Mark 16. 5. *that they which are to* " *appear for men in the presence of God* " *as Angels, if they were left to their* " *choice and would choose, could not easi-* " *ly devise a garment of more decency for* " *such a service*, says excellent Master " *Hooker.*

Of the Word Priest.

THE Greek and Latine words which we translate *Priest*, are derived from words which signifie holy: and so the word *Priest* according to the Etymology, signifies him whose mere charge & function is about holy things:

and therefore ſeems to be a moſt proper word to him, who is ſet apart to the holy publick ſervice and worſhip of God: eſpecially when he is, in the actual miniſtration of holy things. Wherefore in the Rubricks, which direct him in his miniſtration of theſe holy publick ſervices, the word *Prieſt* is moſt commonly uſed, both by this Church and all the Primitive Churches Greek and Latine, as far as I can find, and I believe it can ſcarce be found, that in any of the old Greek or Latine Liturgies the word Presbyter was uſed in the Rubricks that direct the order of ſervice, but in the Greek, ἱερεὺς, and in the Latine *Sacerdos*, which we in Engliſh tranſlate *Prieſt*, which I ſuppoſe to be done upon this ground, that this word *Prieſt* is the moſt proper for him that miniſters, in the time of his miniſtration.

If it be objected, that according to the uſual acception of the word, it ſignifies him that offers up a Sacrifice, and therefore cannot be allowed to a Miniſter of the Goſpel, who hath no Sacrifice to offer.

It

It is answered: that the Ministers of the Gospel, have Sacrifices to offer, S. *Peter* 1 Ep. 2. 5. *Ye are built up a spiritual house, a holy Priesthood, to offer up spiritual Sacrifices* of prayer, praises, thanksgivings, &c. In respect of these the Ministers of the Gospel may be safely in a metaphorical sense called *Priests*; and in a more eminent manner then other Christians are; because they are taken from among men to offer up these Sacrifices for others. But besides these spiritual Sacrifices mentioned, the Ministers of the Gospel have another Sacrifice to offer, *viz.* the unbloody Sacrifice, as it was anciently call'd, the commemorative Sacrifice of the death of Christ, which does as really and truly shew forth *the death of Christ*, as those Sacrifices under the Law did foreshew it, and in respect of this Sacrifice of the Eucharist, the Ancients have usually call'd those that offer it up, *Priests*. And if *Melchisedeck* was called a Priest, (as he is often by S. *Paul* to the Hebrews) who yet had no other Offering or Sacrifice that we read of, but that of Bread and Wine,

Geneſis 14. *He brought forth Bread and Wine*; and, *or*, for (the Hebrew word bears both) he was a *Prieſt*, that is, this act of his was an act of Prieſthood, for ſo muſt it be referred, he brought forth Bread and Wine; for he was a *Prieſt*. And not thus, and he was a *Prieſt*, and bleſſed *Abraham* (for both in the Hebrew and Greek there is a Full point after theſe words, *and, or, for he was a Prieſt*. If, I ſay, *Melchiſedeck* be frequently and truly call'd a *Prieſt*, who had no other Offering, that we read of, but *Bread and Wine*, why may not they whoſe Office is to bleſs the people as *Melchiſedeck* did, and beſides that to offer that holy Bread and Wine, the Body and Blood of Chriſt, of which, his Bread and Wine, at the moſt, was but a type, be as truly and without offence called *Prieſts* alſo?

If it be again objected, that the word *Prieſt* is a Jewiſh name, and therefore not to be uſed by Chriſtians;

1. It is anſwered, firſt, that not every thing that was Jewiſh is become unlawful for Chriſtians to uſe. I find indeed that thoſe things amongſt the Jews

Jews that were ſhadows of things to come, are aboliſhed now that Chriſt is come, *Col.* 2. 16, 17. and therefore to uſe them, as ſtill neceſſary and obliging to performance, is unlawful under the Goſpel, for it is vertually to deny Chriſt to be come, *Gal.* 5. 3. *An entangling our ſelves again in the yoke of bondage, from which Chriſt hath ſet us free, Col.* 2. And therefore S. *Paul* tells the *Coloſſians* there, that he was *afraid of them* for their ſuperſtitious obſervation of Sabbaths, which were ſhadows of things to come: and in that Chapter to the *Galat.* he does denounce damnation to them that *entangle themſelves again in that yoke of bondage*, V. 2. But that other things, rites or uſages of the Jews, which were no ſuch ſhadows, ſhould be unlawful to Chriſtians if they were uſed without ſuch an opinion of neceſſity, as we formerly ſpake of; I cannot perſwade my ſelf can ever be proved by either direct Scripture, or neceſſary inference from it. It will not therefore follow, that the name of *Prieſt*, (which is no ſhadow of things to come) though it were Jewiſh, would

become unlawful to Christians.

2. The names of those rites and ceremonies, which were most Jewish, and are grown damnable to Christians, may still be lawfully used by Christians in a spiritual and refined sense. S. *Paul* who tells that the Circumcision of the Jews is become so unlawful, that if it be used by Christians (with an opinion of the necessity aforesaid) it forfeits all their hopes of salvation by Christs, *Col.* 2. 2. uses the word Circumcision frequently, particularly in that very Chapter, Ver. 11. *In whom ye* Christians, *are circumcised.* See p. 172.

3. The word Priest is not a Jewish name, that is, not peculiar to the Jewish Ministery. For *Melchisedeck* who was not of *Aarons* Order or Priesthood, is called a *Priest* by S. *Paul* to the Hebrews often: and our Saviour is a *Priest* after the Order of *Melchisedeck*: and the *Ministers of the Gospel* are called *Priests* by the Prophets, *Esay* 66. 21. *Jer.* 33. 17. where they prophesie of the times of the Gospel, as will appear by the Context, and ancient Exposition. Lastly, *S. Paul*, where he defines a Minister

niſter of the Goſpel, as well as of the Law, as hath been proved, (p. 78. of the *Ration.*) calls him Prieſt, *Heb.* 5. & 8. Chapt. To ſum up all then; That name which was not Jewiſh but common to others; that name which was frequently and conſtantly uſed by Primitive Chriſtians; that name, by which the Prophets foretell that the Miniſters of the Goſpel ſhall be called: Laſtly, that name by which S. *Paul* calls them, may not only lawfully, but ſafely, without any juſt ground of offence to ſober men, be uſed ſtill by Chriſtians, as a fit name for the Miniſters of the Goſpel: and ſo they may be ſtill called, as they are by the Church of *England* in her Rubrick, *Prieſts.*

Pag. 273. line 6. Add this,

This Sacrament ſhould be received faſting. 3. Counc. of *Carthag.* Can. 29. And ſo was the practiſe of the univerſal Church, ſays S. *Aug. Epiſt.* 118. which is authority enough, (in things of this nature, namely, circumſtances of time, *&c.*) to ſatisfie any that do not

not love contention, 1 *Cor.*11.16. Yet it will not be amiſs in a word to ſhew the reaſonableneſs of this Catholick uſage. And the firſt reaſon may be this, becauſe our minds are cleareſt, our devotion quickeſt, and ſo we fitteſt to perform this moſt high ſervice, when we are in our Virgin ſpittle, as *Tertullian* expreſſes it. A Second is this, it is for the honour of ſo high a Sacrament, that the precious body of Chriſt ſhould firſt enter into the Chriſtians mouth before any other meat. S. *Aug. Ep.* 118. "It is true, that our "Saviour gave it to his Diſciples after "Supper; but dare any man quarrel "at the univerſal Church of Chriſt for "receiving it faſting? This alſo plea- "ſed the Holy Ghoſt, that, for the ho- "nour of ſo great a Sacrament, the bo- "dy of Chriſt ſhould firſt enter into "the Chriſtians mouth, before all o- "ther meats. Neither, becauſe our "Saviour gave it to his Diſciples after "Supper, will it neceſſarily follow that "we ſhould receive it ſo, mingling the "Sacrament with our other meats: a "thing which the Apoſtle ſeems to "repre-

"reprehend, 1 *Cor.* 11. There was a ſpe-
"cial reaſon for our Saviours doing ſo,
"his Supper was to ſucceed immedi-
"ately to the Paſſover; and there-
"fore as ſoon as that was over, he in-
"ſtituted his, and that he might the
"more deeply imprint the excellency
"of this myſtery into the minds and
"hearts of his Diſciples, he would
"give it them the laſt thing he did,
"before he went from them to his Paſ-
"ſion, knowing that dying mens
"words move much: but he no where
"appointed what hour and time it
"ſhould afterward be received; but left
"that to be ordered by them that were
"after his departure, to ſettle the
"Churches, namely the Apoſtles; and ac-
"cordingly we find S. *Paul*, 1 *Cor.* 11.
"rectifying ſome abuſes, and preſcri-
"bing ſome rules for the better order-
"ing of ſome Rites and Ceremonies a-
"bout the Sacrament, and promiſing
"when he ſhould come, to ſettle an or-
"der for the reſt, verſe 34. from whom
"S. *Aug.* ſeems to think that the Ca-
"tholick Church received this cuſtom
"of receiving the Sacrament faſting, *Ep.*
118.

For

Of the Tranſlation of the PSALMS *in the Book of Common-Prayer.*

THe *P S A L M S* in our Engliſh Liturgy are according to the Tranſlation ſet forth in the latter part of King *Henry* the Eighths Reign, after that *Petrus Galatinus* had brought in the Pronouncing and writing the name *Jehovah*, never before uſed or heard of in any Language: which is uſed in this our Tranſlation. *Pſal.* 33. 12. & *Pſal.* 83. 18.

The *Biſhops Bible* (ſet forth in the beginning of Queen *Elizabeths* reign, and uſed in Churches till the New Tranſlation under *King James*,) though a much different Tranſlation from the former in other parts, yet retains the ſame Pſalms without any alteration. And therefore whereas it hath Notes upon all the reſt of the Books both of the Old and New Teſtament, it hath none at all upon the Pſalms, not ſo much as references to parallel places.

The *Reaſon* hereof I ſuppoſe was to avoid offending the people, who were uſed

uſed to that Tranſlation, and to whom the Pſalms were more familiar then any other part of the Bible. As S. *Hierom* in his Edition of the Latine Bible retained the Pſalms of the Old Latine Tranſlation out of the Septuagint, though himſelf alſo had tranſlated them *juxta Hebraicam Veritatem*, as they are extant at the end of the Eighth Tome of his works.

This our Tranſlation was doubtleſs out of the Hebrew. And though it tyes not it ſelf ſo ſtrictly to the Letter and words of the Hebrew as the Later Tranſlations would ſeem to do, but takes the Liberty to vary a little for the ſmoothing of the Language: yet it holds to the ſenſe and ſcope more then ſome ſuppoſe it doth, and many times much more then thoſe who would ſeem to ſtick ſo cloſe to the Letter.

Some have had a conceit that this Tranſlation was out of the *Septuagint*, or (which is all one in effect) out of the *Vulgar Latine*. But the Contrary is evident, and will appear to any man that ſhall compare them but in any one Pſalm.

In

In one Caſe indeed this Tranſlation may ſeem to follow the LXX. and Vulgar Latine againſt the Hebrew, namely, in addition of ſome words or Clauſes, ſometimes whole Verſes, not found in the Hebrew. But this Caſe excepted, where it once agrees with the LXX. and Vulgar Latine againſt the Hebrew, it forty times agrees with the Hebrew againſt them.

And for theſe Additions. 1. They were made to ſatisfie them who had miſſed thoſe words, or Sentences in the former Engliſh Tranſlations, finding them in the Greek or Latine. See the Preface to the Engliſh Bible in folio 1540.

2. In that Edition 1540. they were put in a different Character from the reſt, and in ſome Latter Editions between two hooks [ ] of which there are even ſtill ſome remainders, though now for the moſt part neglected.

3. Neither doth this our Tranſlation always follow the LXX. And Vulgar Lat. *Even in Additions.* As for Example.

Not

Not Pſalm 1. 5. in the repetition of the words [οὐχ οὕτως,]

Not Pſalm 68. 5. [παρακλήτωσαν ἀπὸ προσώπου αὐτοῦ,]

Not Pſalm 125. 3. [Κύριος,]

Not Pſalm 138. 4. [πάντα,]

Not Pſalm 145. in the verſe put in between the 13, and 14. [Πιστὸς Κύριος ἐν πᾶσι τοῖς λόγοις αὐτοῦ, καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ,] though it may ſeem to be wanting in our preſent Hebrew Copies, all the reſt of the verſes of this Pſalm going in the order of the Alphabet, and this verſe which ſhould begin with [ג] only wanting in our preſent Copies, but found or ſuppoſed by the LXX. to begin with [נֶאֱמָן]

4. The Additions are not very many wherein it doth follow them. The chiefeſt which I have obſerved are theſe:

Pſal. Ver.

1. 5. [from the face of the Earth,]
2. 11. [unto him,]
12. [right,]
3. 2. [His,]
4. 8. [and Oyl,]

Pſal. Ver.
7. 12. [ſtrong and patient,]
11.5. [the poor,]
13.6. [yea, I will praiſe the Name of the Lord moſt Higheſt,]
14. 4 [no not one,]
14.5,6,7. [Their throat is an open Sepulchre, *&c.* before their eyes,]
9. [Even where no fear was,]
19. 12. [my,]
14. [all way,]
22.1. [look upon me,]
31. [my,] and ver. 32. [the Heavens,]
23.6. [thy,]
24.4. [his neighbour,]
28.3 [neither deſtroy me,]
29.1. [bring young Rams unto the Lord,] the Hebrew words, בני אלים twice tranſlated,
30.7. [from me,]
33.3. [unto him,] and ver. 10. [and caſteth out the counſels of Princes,]
36.12. [All,]
37.29. [* the unrighteous ſhall be puniſhed,] *Edit.* 1540. ver. 37. [his place,]

38.16.

Pſal. Ver.

38.16. [Even mine Enemies,] v. 22. [God,]
41.1. [And needy,] ver. 11. [And [Amen,]
42.2 [That trouble me,]
45.10. [wrought about with divers colours,]
12. [God] in the Latine only not in the Greek,
47.6. [Our,]
48.3. [of the Earth,]
50.21. [wickedly,]
51.1. [Great,
55.13. [peradventure,] ver. 25. [O Lord,]
65.1. [In Jeruſalem,]
67.1. [And be merciful unto us,]
71.7. [that I may ſing of thy glory,]
73.12. [I ſaid,] ver. 27. [In the Gates of the daughter of Sion,]
77.23. [Our,]
85.8. [Concerning me,]
92.12. [of the houſe,]
95.7. [the Lord,]
108.1. [my heart is ready] repeated.
111.11. [Praiſe the Lord for the return-

Pſal. Ver.

turning again of *Aggeus* & *Zachary* the Prophets,] *Edit.* 1540.

115.9. [thou houſe of]

118.2. [That He is Gracious and]

119.97 [Lord,]

132.4. [Neither the Temples of my head to take any reſt,]

134.1. [Now,] ver 2. [Even in the [Courts of the houſe of our [God,]

136.27 [O give thanks unto the Lord of Lords: for his mercy endureth for ever,] being in the Latine only, not in the Greek.

137.1. [Thee O]

145.15. [The Lord,]

147.8. [And herb for the uſe of men,]

148.5. [He ſpake the word and they were made,]

For Pſal. 58,8. *Or ever your Pots*, &c. I conceive our Tranſlation to agree very well both with the ſenſe and letter of the Hebrew. Neither doth it go alone: but ſo tranſlated both Pagnin a little before, and *Caſtellio* ſince; who both keep as cloſe to the ſenſe of the Hebrew,

Hebrew, and *Pagnin* to the letter alſo, as any that I have obſerved.

Pagnin (whom *Vatablus* follows) *Antequam ſentiant lebetes veſtri* ignem *rhamni : ſicut caro cruda, ſic ira ut turbo perdat eum.*

Caſtellio. *Ac veluti ſi cujus ollæ ſpinas* [Annot. ignem qui fieri ſolet ex ſpinis] *nondum ſenſerint : ſic illi tanquam crudi per iram vexentur.* [Annot. Pereant ætate immaturâ, ut ſi carnes ex ollâ extrahantur ſemicrudæ.]

See alſo *Calvin in Loc.*

For *Pſal.* 105. 28. *They were not obedient*, &c.

Herein our Tranſlators follow the LXX. who (ſuppoſing this to be ſpoken of the *Egyptians*, tranſlate the Hebrew words ולא מרו את דבריו (leaving out the negative particle) *καὶ παρεπίκρανεν τοὺς λόγους αὐτοῦ, Et exacerbaverunt ſermones ejus* (or according to another reading, *ὅτι παρεπίκρανεν, quia exacerbaverunt*) which is all one with our Engliſh [*They were not obedient*] that is, they rebelled, or were diſobedient, מרה and מרר exchanging ſignifications.

And

And this reading is also followed by the Syriack, the Arabick and the Ethiopick translations.

Only (which is strange) the *Vulgar Latin*, which usually in the Psalms is a mere translation of the LXX, yet here differs from them, and puts in the Negative Particle according to the Hebrew. And in three other things in the same Hemistick it differs not only from the LXX, but also from the Hebrew, and from S. *Hierome*, and from all other Translations that I have seen. *Viz.* Altering the Verb from the plural number to the singular. 2. Supposing *Deus* to be the Nominative case to it. And so 3. making the Pronoun affixed to be reciprocal. [*Et non exacerbavit sermones suos.*

See Mr. *HOOKERS Eccles. Polity*, lib. 5. Sect. 19. pag. 214. where he defends this our Translation thus far at least, that it doth not contradict the *present Hebrew*, (as it seems) was objected.

The *Epistles* and *Gospels* in our Liturgy seem to follow *Coverdales* Translation, Printed 1540.

" *Here*

" *Here ends the Book of Common-pray-*
" *er, truly so called, being composed by*
" *the publick spirit, and prescribed by*
" *the publick Authority of the Church,*
" *for the publick service and Worship of*
" *God, to be offered up to him, in the name*
" *and spirit of the Church, by those who*
" *are ordained for men in things pertain-*
" *ing to God, to which every person of the*
" *Church, may according to S.* Paul, *say*
" **Amen** *with understanding, because he*
" *knows beforehand to what he is to say,*
" Amen. πάντες ἐπὶ τὸ αὐτὸ ἐν τῇ προ-
" σευχῇ προσέρχεσθε, μία δέησις ἔστω κοινὴ,
" εἷς νοῦς. *Come altogether to the same*
" *prayer, let there be one Common-prayer,*
" *one and the same mind and spirit.*
" Ignat. *ad* Magnesianos.

SOLI DEO GLORIA.

I will pray with the Spirit, and I will pray with the understanding also.

Obsecrationum sacerdotalium Sacramenta respiciamus, quæ ab Apostolis tradita in toto Orbe, atque in omni Catholica Eccle-

Ecclesia uniformiter celebrantur, ut legem Credendi, lex statuat supplicandi. GENNAD. *Eccles. Dogm.* 30.

FINIS.

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FINIS.